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THE

Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE CHURCH ESTABLISHMENT AND DISSENTING TRUST-DEEDS.

OUR readers will find in our columns of "Correspondence" two letters on the above subject—one from the Rev. W. Kirkus in explanation of what he had said at a conference of young men, held at Hackney last week in connection with the Liberation Society, about a certain description of trust-deeds of chapels, and the other from the Rev. Henry T. Robjohns, of Newcastle-on-Tyne, animadverting upon that "kind of talk," as having nothing to do with the question of a Church Establishment. We respectfully ask permission of both the writers to avail ourselves of their communications with a view of making a few remarks upon the subject-matter to which they refer.

The unavoidable brevity of our report of the discussion which followed the Rev. E. White's admirable address to the conference at Hackney may very probably have placed Mr. Kirkus at some disadvantage and given to his observations an air of abruptness and a semblance of irrelevance which did not attach to them when spoken. We do not, however, discern the inexpediency of making reference at such meetings to collateral topics which show that the main question under discussion suggests lessons we might do well to take home to ourselves. Much, of course, will depend upon the purpose for which, and the spirit in which, such references are made. But we submit, that the utmost freedom consistent with orderly interchange of thought, has been and should continue to be the recognised rule at these conferences. Young men who are preparing themselves to enter upon and take part in the great controversy which is designed to fix the proper relations of civil law to religious institutions, may have their attention usefully directed to all, even the outlying, phases of the question. If it be not done by those who agree with them in principle, it will, assuredly at some stage of the controversy, be done by opponents. They will need to exercise to the utmost the faculty of thinking with accuracy, and of distinguishing between things that differ, and whoever gives them a fair opportunity of doing this, is, so far as the act is concerned, entitled to their thanks.

Trust-deeds of chapels, framed for the purpose of perpetuating certain modes of worship and the teaching and profession of certain theological doctrines, resemble civil establishments of religion in some particulars, but not at all in others. The agreement between them extends over a comparatively narrow area, the disagreement over a very wide one. Both originate, as it appears to us, in the same mistaken notion—both operate in the same direction—but it can hardly be maintained that all the evil elements of an establishment are to be found in doctrinal trust-deeds. There is, undoubtedly, a relation between the two instruments, but they must not be confounded one with the other.

Let us see wherein they show a resemblance, and wherein they evidently differ.

They are alike in these respects. Each assumes a certain view of Divine revelation to be the absolutely true one—not merely true according to the best of our spiritual perception—not true only in the light under which we contemplate it, and capable of being seen in a somewhat different aspect when more light shall be thrown upon it—but absolutely and unalterably true, irrespectively of any new relations in which it may be found to stand to other departments of truth, independently of any improved processes which may hereafter be employed in the elucidation of truth, and without taking into account the finite and therefore fallible powers of human nature. Then again, each derives its chief motive from a distrust in the vital and reproductive energy of these absolute truths. They are certainly of God, and because they are certainly of God, they ought to be represented by the churches—but, although of God, they are hardly to be trusted quite alone, and without visible support amongst men. It is therefore deemed an act of piety to give them a legal *status*, which, in the case of trust-deeds, is done by associating them with tangible property—a building for worship and teaching, and here and there an endowment.* Lastly, both make their ultimate appeal to the civil magistrate as against doctrinal change—both carry their pleas in opposition to innovators into the same courts, are judged by the application to them of the same rules of law, and are protected in their rights by the same sword.

Let us now note the principal points of difference between the two methods of securing the transmission of the theological conclusions of one age to remote generations. Mr. Robjohns has tersely put them in his letter. Still there are some phases of the Establishment question to which he has not alluded, and which cannot, we think, be discovered in doctrinal trust-deeds. That the subject may come under notice in its simplest light, we shall compare the English Church Establishment, as it now exists, with legal security, obtained by means of a trust-deed, for the use to which a building raised by private enterprise shall in all time to come be applied.

1. One main objection to a Church Establishment is that it gives a national sanction, or *quasi*-national sanction, to the articles, formularies, and discipline which it adopts. Its theology, whatever it may be, is backed by that authority which represents the body of the people, considered as an organised unity. The will of every member of the community is, in theory at least, incorporated in the law of the land, and each, in his degree, is responsible for that law. We are all, therefore, made to sanction what, individually, we may highly disapprove—and the whole influence of the State, to which all contribute their proportion, is thrown into the scale of a certain religious system, and gives to it an immense moral weight which it does not inherently possess. It makes its appeal to the consciences and faith of men as an "authorised" church—and none of us can affect ignorance of the force with which the appeal in that shape presses upon the vast majority. Now a trust-deed of a chapel building carries with it no such sanction. It represents no more than the will of the contributors. It involves no one else in responsibility. It gives no additional authority to the doctrines it is designed to support.

2. Another main objection to a Church Establishment is that it subordinates religious machinery to political control. What the State endows the State must practically govern. Hence a political Sovereign, a political Legislature, and a political administration, wholly disqualified as any or all of them may be, must assert predominance in the management of Church affairs. A trust-deed leads to no such anomaly.

3. A Church Establishment, being nationally endowed, largely displaces the action of spontaneous liberality and effort,—the necessary means of religious life and growth to Christian Churches—and substitutes for it a provision which represents nothing, and nurtures nothing, but the supremacy of the law. A mere building for worship, secured by a trust-deed, to the exclusive use of this or that section of the religious community, can hardly be said to have this effect—or, if to a very imperceptible extent it have, it is not because its conditions are more or less narrow and intolerant.

The essential distinction appears to be this—that in the case of a trust-deed a man defines what shall be the object to which his money shall in future be appropriated, and calls in the aid of law to see that his intention is carried out. The whole matter is private. Whether law should give him the facilities he requires, is worth serious consideration. We are of opinion that it should not. But in the case of a Church Establishment the *nation* is the sole agent—the nation, comprehending all the individuals of which it is composed, speaking in their name, using their influence, employing their property, acting on their responsibility, and utterly disregarding their differences of faith, sets up a Church, endows it, manages its affairs, makes laws with reference to it, and uses its whole temporal power in support of it. The one is an individual error supported by a bad law—the

*No one who has been accustomed to read the *Nonconformist* will imagine us to approve of this artificial method of handing down theological beliefs to posterity. It has always been condemned in these columns. Well nigh twenty years ago we thus wrote on the subject:—"It is at once painful and amusing to observe the extremely pious unbelief with which the generality of religious men, including the large majority of the disciples of willinghood, set about arrangements for giving perpetuity to their sentiments. Posterity, they seem to fear, will have no chance of knowing the form and structure of the fly, unless a fly in amber is bequeathed to them. Their form of faith must be engrossed on parchment deeds, and must go down to future generations preserved by something more trustworthy than its own essential vitality. They will encase it in legal *caveats* and provisions—affix it to brick walls or append it to endowments—hide it from peril in forms of subscription—crystallise it in catechisms—and in ways which expose both it and them to reproach and contempt, invoke civil law to watch over its destiny henceforth and for ever. And so it has come to pass that religious opinions of a bygone age, have, in our own time, become wards in Chancery; and errors which increased light has driven from every intelligent mind, are petrified into lifeless and unchangeable forms by the action of influences which ought never to be felt within the realms of conscience."

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other is a national blunder originating in law, Let us put an end to the last, and we shall very likely go on to legislate more wisely in respect of the first. But let us not confound the two evils. They resemble one another in some minor respects; but in kind as well as in range they differ immensely.

ECCLESIASTICAL NOTES.

SOME months since, a stir was excited in ecclesiastical circles by the proposal to comprehend the Wesleyans in the Established Church. Notwithstanding the remarkably small encouragement which was then given to members of the Established Church to revive this subject, it is actually brought before the meeting of Convocation at York. Yorkshire is one of the strongholds of Methodism, and there its work has been more perceptibly felt than in any other part of the United Kingdom. It is not surprising, therefore, that Northern Churchmen should wish to appropriate this work to themselves. How delightful it would be if the Establishment, in that quarter, could double its numbers and treble its efficiency by quietly absorbing the Methodists! And some sanguine persons are really of opinion that the thing can be done! The *Guardian* has again opened its columns to a discussion of the subject. The leader in the new enterprise is a Mr. Medd, who has found several supporters quite as ardent as himself. Thus, the Rector of Waddesdon hopes that enthusiasm on the question will spread, and that Wesleyans will feel that they will be gladly welcomed if they will only "return to the old flock, and place themselves under Episcopal authority." The Vicar of Dymock has taken the trouble to draw out a minute scheme of reconciliation, and the Incumbent of St. John's, Middlesborough, has framed a petition having reference to the return of all Nonconformists to the Church. We cannot altogether ridicule these men. They are very good-hearted, so far as sentimental good-heartedness goes, but they are also very weak-headed. The petition is a fair specimen of their character and their capabilities:—

The humble petition of the undersigned (clergy or laity).

Sheweth—1. That this realm is grievously injured by its religious divisions, whereby Christians are separated from one another in the common acts of worship.

2. That, according to Holy Scripture and primitive antiquity, nothing more was required for union among the faithful than Baptism, the reception of the Holy Communion, and the holding the Creeds of the Universal Church.

Your petitioners therefore pray that your honourable house would be pleased to take some steps for the healing of these divisions, either—

1. By an appeal to unity, based on the grounds above mentioned; or,

2. By appointing a committee of your honourable house to confer with Nonconformists on the terms of union, and to devise the way whereby the ministers of the various Nonconforming bodies may be brought into co-operation and unity with the clergy of the Church.

And your petitioners will ever pray, &c.

As before, however, the Wesleyan organs turn—and very reasonably so—the deafest of ears to all these proposals. The *Watchman* concludes a drastic article in the following words:—"Let it be considered that, a quarter of a century ago, Ritualism had scarcely left its cradle, and that Rationalism was only moving in the dark. Already, however, the Methodist Conference felt bound to say, 'We deeply condemn and deplore the alarming departure from the truth of the Gospel in doctrine, and from its godly simplicity in divine worship and ecclesiastical observance.' If the Methodist Conference was constrained, even at that time, to speak in such terms of the Established Church, what language must it, in Christian fidelity and self-consistency, employ, after the alarming developments of succeeding years, if from the same Church it should receive a proposal for union in some subordinate relation, and on the ignominious terms of its ministers submitting to re-ordination by Anglican prelates, and its sanctuaries being 'duly consecrated' and licensed in order to their use as chapels-of-ease to the parish churches?"

Will not some men give these excellent clericals the hint that before seeking denominational aggrandisement they had better seek justice and real charity? They are shooting at the moon when they might be employed in cultivating their own flocks and their own hearts.

Another topic has relation to this. A good deal of capital is being attempted to be made out of the apparent identification of Irish Primitive Wesleyans with the Established Church of Ireland in the new movement for the protection of the privileges of that Church. We are glad to see a correspondent of the *Dublin Freeman*, Mr. Mowatt, exposing this fallacy. Mr. Mowatt is anxious that the English and Scotch public should be accurately informed on the point. He therefore writes as follows:—

It is necessary, for the sake of keeping the Methodist people fairly represented in this matter, that your readers and the English and Scotch public should know who and what these Primitive Wesleyan Methodists are. They have no existence except in Ireland; they have not a single member or congregation in any other country in the world. They are avowed members of the Established Church in Ireland. Their "preachers" and people are members, actual members of the State Church. Their rules are that they never separated from the State Church, that they are the "primitive" followers of John Wesley, A.M., as a minister of the Established Church. They do not allow their "preachers" to be styled "Rev." nor called "Ministers," though the *Mail* and *Express* designate them with both titles to suit the present purpose of blindplay outsiders. Their titles are plain "Mr." and "Preachers," not "Rev." nor "Ministers." They do not baptize nor marry, nor administer the Lord's Supper. They go to the Established Church for these ordinances of religion. They teach that it is the "ordained minister" of the parish church who alone is entitled to administer these rites; and their "preachers" receive no form of ordination, and are only reckoned by their own rules as laymen and members of the Established Church. To such an extent do they carry this, even, that during their annual conference in their "Preaching House" in South Great George's-street, Dublin, their president and all the "preachers" receive the sacrament of the Lord's Supper in St. Bride's parish church, according to a distinct regulation of their body. Their "preachers," too, in filling up their census returns of 1861, gave the following answers:—"What is your occupation?" "Methodist Preacher." "What is your religion?" "Established Church."

These people are not to be confounded with the "Primitive Methodists" of England. They are not Methodists in any modern sense. They occupy exactly the same position that John Wesley and his followers occupied in the last century. They have not left the Church at all, and have no separate ecclesiastical status.

We are not altogether surprised to hear that there is a good deal of dissatisfaction in the Free Church of Scotland with the present position of the union movement. Dr. Bonar, one of the most eminent of the ministers of that Church, has now given notice of a motion for the discontinuance of the negotiation for union, "on account of the serious dissension its prosecution is producing in the Free Church, and the probable danger of its issue compromising her distive principles." This enlightens us as to the fact that, some at least, in that body are prepared to throw over the doctrine of State Endowments—that being the only distinctive principle which is in danger of being compromised. We are glad to hear this much, and we have not the smallest doubt that "danger" in this direction will increase. Why even Wesleyans, as we have just seen, do not stand still, and now Dr. Bonar expects Scottish Free Churchmen to be behind Wesleyans! We commend our United Presbyterian friends in Scotland, as their wisest policy, and as the best service which they could render to their principles and ours, to make more and more prominent their anti-State-Church views. When the enemy is giving way, charge down upon him with renewed vigour.

Such a charge has been made at Greenock. It has been proposed to grant fifty pounds per annum from the public funds of that town to the increased endowment of one of the parish churches. Now, the Established Church in Greenock does not include one-third of the population, and it is not at all surprising that the other two-thirds should object to an increase of taxation for the support of the Church from which they dissent. A public meeting has therefore been called, to protest against the grant. We do not wonder at reading the expressions of surprise at the coolness of the members of the Establishment, and the vigorous denunciations which were levelled against that most contemptible of all the State-Churches. One would have thought that Scottish Establishmentarians would have been glad to keep their existence as quiet as possible, and not to provoke attention to their position.

THE LIBERATION SOCIETY.

YOUNG MEN'S CONFERENCE AT WOLVERHAMPTON.

A conference in support of the objects of the Liberation Society was held at the Exchange, Wolverhampton, on Thursday week. It was convened by the local Young Men's Auxiliary which was formed in October last, soon after the meeting of the Church Congress in that town. About 650 persons were present, including many of the neighbouring ministers and influential laymen. Councillor BANTOCK presided and opened the proceedings by a speech, in the course of which he said:—

He was born, bred, and educated in Scotland, where Episcopacy is Dissent, *i.e.*, the Church of England is looked upon as a kind of Romanism, and where Presbyterianism is endowed. Educated as a Presbyterian, in a county where Episcopacy does not exist, he found on coming into England, a country governed by the same Queen, that Episcopacy is established and Presbyterianism a kind of Dissent: so he was driven to this—as a good Scotchman, by law, he must be one thing, and as a good Englishman, by law he must be another thing. (Applause.) Now, though Mr. Disraeli had managed to change faces in the short journey from England to Scotland—(laughter)—he did not think an Englishman or a Scotchman could be honest if he changed faces in so short a time, and yet people would be continually placed in this dilemma unless the principles of this Society were carried out. (Applause.) Many Englishmen who had not been in Scotland, and many Scotchman who had not been in England, were unaware of this anomaly, and he was convinced that there were thousands of people who, if they were aware of the injustice attending the existence of an Established Church, would say, "Put an end to it."

The Rev. W. F. CALLAWAY moved the first resolution, which was to the effect that the conference, considering the connection of the Church with the State unscriptural, detrimental to the interests of religion and unjust, pledged itself to employ every constitutional means to obtain religious equality for all denominations. It was seconded by the Rev. W. H. Charlesworth.

The Rev. EDWARD WHITE, of London, in supporting the resolution said that the Tories having carried a Reform Bill, they need never despair. They did not know how soon they might win. He believed there was more hope now of arousing the country on this question than there had been at any time since the Reformation.

The state of Ireland was calling the attention of all the leading statesmen and of all the leaders of ecclesiastical thought to the question, and such was the state of the country, and so awful and imminent were the dangers to Irish society, that even the clergy of the English Church were beginning to admit that a speedy and radical change must be made. He was at a dinner party some time ago, and some excellent specimens of hard-working London clergymen being present, he raised the question of the Irish Church, and they said one and all—and they were not remarkably Low Churchmen—"It is a shameful injustice, and must come down; it cannot stand, because it is an injustice." (Applause.) When London clergymen spoke like that, he must not be told that the Liberation Society was engaged in an impossible work, especially as he learned that their opinion was rapidly spreading among their body.

After discussing at some length the Irish Church question in its social and moral bearings, the speaker contended that real Protestantism would gain by the removal of that grievance. Let the nation, he said, speak out with determination at the present time, for it was only by so doing that the Government would receive support adequate to solve the problem they had before them. (Applause.)

The Rev. T. G. HORTON moved:—

That the conference, believing that the present condition of the Established Church and the tendency of public opinion are alike favourable to the extension of the principles and aims of the Society, expresses its satisfaction at the efforts now being made to enlist the sympathies and energies of young men in the work, and earnestly recommends them to afford to the committee their assistance in the realisation of the endeavour.

In the course of a lengthy address he said he was not so sanguine as some were of early success. He thought it important the question should be taken up by laymen, for he was not quite sure it was best handled by ministers, as their motives were apt to be misunderstood; but so far as they could it was their duty now and then to help their lay friends in the matter. The speaker thus described the present state of parties in the Church:—

In England about half the population were practically Nonconformists, and a very large proportion of those who were Conformists would not stir a finger to continue the union between Church and State. Reference had already been made to Ireland; in Scotland a very energetic movement was on foot, which would issue perhaps sooner than that in Ireland, for a separation between Church and State, and in Wales, where, perhaps, he was right in saying five-sixths of the population were Dissenters, it would not take a great deal to bring about a separation. The grand difficulty would be in England, but here the present state of things in the Establishment and in its relation to the State was favourable to their hopes in looking forward to a dissolution, for they found the Church actually split up into three most formidable and almost equally balanced parties. Dr. Hurst, in his history of the Rationalists, classified the 18,500 clergy as follows:—High Churchmen, 7,100; Low Churchmen, 6,800; Broad Churchmen, 4,600, and he divided these again into the normal type, the exaggerated type, and the stagnant type. (Loud laughter.) It might be a very mournful thing—and it was so in some aspects—but it was no doubt strictly true that these parties were most directly opposed to each other, especially the High and the Low, who were opposed in a sort of deadly feud. This was strong language, but it was not stronger than he could bear out by reading documents which he held in his hand; it was a calm, solemn, intelligent strife such as the ecclesiastical and religious world had not known since the days of Charles II. He attached supreme interest to the St. Alban's ritual case, because it was not a mere trial of an individual, but of one half the Church of England by the other half—they were contending together as to which is to have the mastery, to turn out the other, and keep possession for itself. These two parties distinctly repudiated each other, and pledged themselves to stand by their own views and principles, he was going to say to the death, and he thought he could prove that both the parties were pledged to secede from the Established Church if the verdict should be against them. He was not quite sure the Evangelical party would win, but if the verdict went dead against Mr. Mackonochie it would necessarily lead to modifications in the Prayer-book, and then a large number of the Ritualists or High Church party would be compelled, in conscientiousness and sincerity, to secede from the Establishment. Now it was manifest that if either of these parties should secede the end of the Establishment would not be far behind, because the country would not permit the Establishment to fall into the hands of one set of religionists. (Applause.) The speaker then read extracts from the *Church Times* and from speeches of the Earl of Shaftesbury and the Dean of Carlisle, showing that while a section of the Low Church

party were charged by the paper mentioned with having no more moral standing in the Church of England than the Colenso faction, the Ritualists were denounced by the speakers referred to as idolaters. Dare any Dissenter have used such strong language, Mr. Horton asked? If he had used such language he should have been denounced as an interfering bigot; but he did not use such language; he would allow the Dean of Carlisle and the Earl of Shaftesbury to speak in his stead. (Applause.) If the Church of England was in this position, what was to become of it? Could a house divided against itself continue to stand? (Applause.) Allowing for its *prestige* and antiquity, could an institution so rent asunder last much longer in this age of inquiry? (Renewed applause.)

Mr. BECKETT having seconded the resolution, the Rev. Mr. Nicholson moved, and the Rev. Mr. Cook, of Sedgley, seconded a vote of thanks to Mr. White, who, in responding, said that though he was not prepared to say the Society's object would be accomplished in five years, yet they might hope to see its completion in the present generation. Thanks to the chairman brought the proceedings to a close.

COVENTRY.—The second of a series of meetings was held at St. Mary's Hall, Coventry, on Monday evening last, when the Rev. G. W. Conder, of Manchester, lectured on "Fallacies of Churchmen about the Church." T. Wyles, Esq., of Allesley Park College, occupied the chair, and there were also present upon the platform—the Revs. J. Sibree, E. C. Pike, J. W. Kiddle, W. B. Davies, B. Nicholson; and Messrs. L. S. Booth, T. Hill, A. Taylor, J. Atkins, E. Price, A. Atkins, Farish, &c. The chairman, in opening the proceedings, announced that the next lecture would be delivered on the 17th February by the Rev. J. A. Picton, M.A., of Leicester, on "Law and Life—an Appeal to Christion Common-sense." He then went on to observe that he scarcely knew what claims he could present to occupy the position which had been assigned to him that evening, except it were that he had laboured in the cause which had brought them together since its commencement, nearly thirty years ago. He had always felt considerable interest in that work, and had ever done all in his power to advance it. He was sure that the true cause of religious freedom and progress depended upon the issue of these lectures, and he was most desirous that that issue should be brought about as rapidly as possible as it could be, consistently with constitutional means. After referring to the lecture which had been recently given by Mr. Vince, of Birmingham, the speaker said he had no doubt that all present would be highly gratified by the lecture which Mr. Conder had come to deliver. Mr. Conder was a gentleman who was quite capable of laying bare anything he wished to lay bare, and of putting it before them in such a way as they could not fail to understand it. The question involved in these lectures was one which was causing a great deal of agitation throughout the country. The minds of the public were being aroused to a degree which promised well for the gaining of the object aimed at. They must, however, be still determined to labour on steadily and earnestly until they have achieved a victory, and until they had placed themselves in the position—politically, religiously, and socially — which they might, as fellow-citizens, claim with their Episcopalian brethren. The Rev. G. W. Conder proceeded to deliver his lecture, which dealt with fallacies both of a religious and a political nature by which the Church is attempted to be supported. Mr. Conder was listened to with great attention and was loudly cheered. The Rev. B. Nicholson then delivered a short address, in the course of which he said that some time ago he got an introduction to Thomas Carlyle, and in the course of some conversation he had with him, he asked what was his opinion of the Established Church, when Carlyle replied:—

> Poor thing, it has done its good deeds in bygone time, but it is all up now. It is going over Niagara and the Pope is going with it, and in fifty years there will be nothing of it left. What is to come after I cannot tell you.

LIVERPOOL.—DISGRACEFUL SCENE.—Last Wednesday week the Rev. W. Walters, of Newcastle, was to have lectured at Liverpool on the Irish Church. Hope Hall was engaged for the purpose, but among those present were about twenty-five or thirty men who appeared bent from the beginning on interrupting the proceedings, and finally did succeed in breaking up the meeting before the lecture had been brought to a close. The chair was taken by Lieut.-Colonel Trimble, and among other gentlemen present were Messrs. R. Johnson, George Golding, W. K. Collins, J. H. Scott, Bennett, R. C. Johnson, R. C. Carter, J. Hughes, B. J. Fergie, Goffey, W. Tassell, &c. After a short preliminary address from the chairman, and just as the lecturer was about to commence, a person seated in one of the pews got up and asked if any discussion was to be allowed at the end of the lecture. The chairman replied not, which reply elicited noisy demonstrations of disapprobation from the parties already alluded to, who were scattered in different parts of the hall. The lecturer, amid repeated interruptions and much noise, said that the course hitherto adopted by him was this—his view of the question on which he was about to lecture was not the view of all present, no doubt; but if any present thought there was another side of the question—and of course there were two sides to every question—their wise course would be to invite, either one of their townsmen, or some person from a distance, to present to the Liverpool people their side of the question. (Applause.) That had been done in other places. (A Voice: Are you a Protestant clergyman? (Applause, and cries of "That is not the question," and counter cries of "It is the question.") After some further disturbance, Mr. Walters was allowed for a time to proceed, although amidst the vehement interruptions. At last the chairman was obliged to interfere, and again procured a little order. After another minute or two, however, there was another break out. The following scene then took place:—

The Chairman: I regret exceedingly that there should be half-a-dozen persons who have come here for the express purpose of breaking up the meeting.

A Voice: Let the half-a-dozen persons hold up their hands (a small number of hands were held up in different parts of the hall).

Another Voice: It is an organisation, that is clear. (Hear, hear.)

The Chairman (after a pause): I find by counting that there are about twenty-five persons here who are determined to break up the meeting. I could wish that in the interest of this cause of justice to Ireland—(applause)—the whole people of Liverpool were here, because they would see that justice to Ireland (A Voice: It is not justice) is sought to be put down, not by reason but by clamour. (Applause.)

A Voice: We will not let Irishmen put down our meeting; we will have it in spite of them.

The Chairman: I have ascertained exactly the number of persons present who are determined to disturb the meeting. I was asked to take the chair on this occasion to hear a lecture on a particular subject, and certain persons were asked to come on the platform. Two persons have intruded themselves on it without leave, and there coming here has been the signal for still greater uproar and disturbance by the two dozen persons who came here to interrupt. I now beg to request those two persons at once to leave the platform.

One of the gentlemen who had been on the platform from the commencement then opened the little wicket leading to the body of the hall, with the view of allowing Mr. Hicks and Mr. Humphreys to pass through. The two latter gentlemen, however, appeared determined to keep their places, and another rush of their friends took place. A number of others went forward with the view of supporting the chairman, and a second scuffle more severe than the first occurred. The friends of the intruders struggled obstinately, and the scene became one of wild confusion. The stand on which was placed the lecturer's manuscript was knocked down, and serious consequences might have followed but for the opportune appearance of half-a-dozen policemen. The struggle, which fortunately had not proceeded further than violent pushing—the adversaries of the lecturer's views striving to obtain a footing on the platform, which was stoutly resisted by the gentlemen on it and some auxiliaries from the general audience—lasted some five or ten minutes, but the uniforms of the "bobbies," when they appeared on the scene inspired some fear if not respect, and the intruders were finally ejected. They gathered in a group, however, immediately in front of the platform, and showed an evident determination to prevent the lecturer from proceeding. They kept up a continuous uproar, which rendered it quite impossible for any speaker to be heard, cheering for Dr. M'Neile, Lord Derby, Enniskillen, and groaning for the Liberation Society. The lecturer, during a short lull in the storm, commenced to say, "If this is the Protestantism of Ireland——;" but he was cut short by a fresh chorus of discordant sounds. Several persons taunted the disturbers with being cowards who were afraid to hear the truth, and recriminations following, knots of noisy disputants gave vent to their sentiments in regard to each other in language by no means complimentary.

The Chairman again proceeded to address the meeting, but the general uproar rendered a great portion of his remarks inaudible. He said: What must it be when those men are in the ascendancy in the sister country? All they can do here is to bellow. For three hundred long years such men have ruled over our fellow-subjects in Ireland. It is for you, gentlemen, and for me, and for every honest subject of her Majesty, to put down this hateful ascendancy. The remainder of the Chairman's remarks were quite inaudible in the uproar which prevailed.

The lecturer, who was about leaving the platform, turned round, and again addressing those about it, said, "One word in your own interest," but that was met with loud shouts and cries of "No Popery," and a call for cheers for Dr. M'Neile, which was vociferously responded to. There being no prospect of his being allowed to proceed with his lecture, the Rev. Mr. Walters, accompanied by the chairman and the other gentlemen on the platform, then retired, and the meeting gradually broke up, the policemen remaining in the hall until it was thoroughly cleared.

NONCONFORMISTS' CONFERENCE AT SOUTHAMPTON ON THE STATE EDUCATION QUESTION.

On Tuesday a conference of Nonconformists was held in the Above Bar Chapel, Southampton, on the State Education question. In the circular convening this meeting it was stated that "it is probable that Parliament, during the forthcoming session, will take the subject into its consideration, with a view to the extension, or modification, or alteration of the existing State-aided Denominational system. It is well known that many voluntary educationists have expressed their willingness to receive Government grants. Should it be finally resolved to abandon the course hitherto pursued by the majority of Dissenters, it will become necessary to make a united effort to secure equitable conditions of assistance. Under these circumstances, it appeared to the promoters of the conference desirable that Nonconformists should meet together for the purpose of conferring as to the policy which should be adopted." Hence the meeting, which, in the afternoon, was presided over by Mr. W. O. Purchase, of Romsey, and was very influentially attended by representatives from most of the Nonconformist churches in the county. After prayer had been offered by the Rev. R. Caven, the chairman introduced the proceedings in a brief speech.

The Rev. CHARLES WILLIAMS, of Portland Chapel, Southampton, then read the following paper on the subject of "National Education."

Can, he asked, Nonconformists, who plead for the liberation of religion from State control, consistently and honourably accept the patronage and control of the State in the matter of education? If not, though dissent from any and every system of State education placed us in a social pillory, I hope there would be found sufficient fidelity to conscience among the descendants of Cromwell, and Milton, and Bunyan, to secure a manly and self-sacrificing advocacy of the cause of truth and liberty. No consideration of present advantage, no calculation of the forces against us, not even the certainty of defeat, can justify recreancy to principle. We had better suffer ten thousand reverses than be false to our convictions. But Nonconformists, I submit, can consistently and honourably receive Government grants in aid of day-schools. It does not follow that, because the State ought not to interfere with religion, it should have nothing to do with education. Teaching children to read and write and cipher, instructing them in geography and history and the sciences, is not necessarily a religious act. The schoolmaster, like any other man in any other occupation, will do better and nobler work if he brings to it a clear conscience, a clean heart, and a life consecrated to the Saviour. Still, the work in his case, as in the case of the magistrate, is secular, and therefore outside the limits within which the Anti-State Church principle operates. On this ground, then, I hold that our Nonconformity does not compel us to object to Government support of day-school education. The concession should be made, and I make it cheerfully, that educational voluntaryism has accomplished great things for England. The beginning of the nineteenth century found "the common people" uneducated. There was no schools whatever for the poor, save that lately originated school taught by Joseph Lancaster, a member of the Society of Friends. This earliest champion of education began his work in 1796, and by the year 1800 his scholars numbered more than a thousand. A pamphlet of Lancaster's made his unsectarian system known to George the Third and the Duke of Bedford, and in 1808 "The Royal Lancasterian," afterwards "The British and Foreign School Society," made its appearance in London. The clergy, fearing the influence of undenominational day-schools, raised the oft-repeated cry of "The Church in danger." Church dignitaries attempted to persuade the King of the peril involved in the education of the poor, but he could not understand "the evils of being able to read," and even bishops failed to convince him of "the dangers of reading the Bible." Mr. Skeats, in his recently-published "History of the Free Churches of England," gives illustrations of the alarm felt by Churchmen. "It cannot be dissembled," wrote Dr. Bell, "that thousands, in various parts of the kingdom, are drawn from the Church by the superior attention paid to education out of the Church. The tide is fast setting in that direction, and if not speedily stemmed, it may run faster and faster." One of Dr. Bell's correspondents wrote to him, "Of all the plans that have appeared in this kingdom likely to supplant the Church, Mr. Lancaster's seems to me the most formidable. A few years hence, were Mr. Lancaster's plan fully adopted, the common people would not know that there was such a thing as the Established Church in the nation." Dr. Marsh, in a few years Bishop of Peterborough, said, "Let both the clergy and the laity, who are still attached to the Church, combine for mutual defence." And they did combine, by forming "The National Society for the Education of the Children of the Poor in the Principles of the Church of England." And thus, in 1811, Churchmen organised themselves into an educational society, not so much to give the poor instruction as to prevent the spread of popular education. Dr. Bell, at the first, objected to teach the children of the poor "either to write or to cypher." Nonconformists compelled Churchmen, in self-defence, to begin to educate, and then, by giving a liberal education, compelled them to teach the children at least "the three r's." In 1800 about one in twenty of the population were found in school. Through the labours of the rival educationalists, by 1818 the proportion was changed to 1 in 17. Still, the work went on; and in 1833 the Lancasterians and the National Society had raised the number of day-scholars to 1 in 11. During the next thirteen years the rate of increase was maintained, for in 1846 there was one day-scholar to every 8¼ of the population. I know that from 1833 to 1846 Government granted small sums of money for building purposes and to normal schools, but I also know that the salary of day-school teachers and the incidental expenses connected with their work had to be provided for out of the scholars' pence and voluntary contributions. As a State educationist, though in days gone by an educational voluntary, I repeat the gratifying fact that unaided voluntaryism raised the proportion of day-scholars to the population from 1 in 20 in 1800 to 1 in 8¼ in 1846. This wears the look of success rather than of failure. In the year 1846 Sir James Kay Shuttleworth brought forward his celebrated minutes for apprenticing pupil teachers, augmenting teachers' stipends, and making grants of school furniture. The Lords of the Privy Council properly insisted upon the right of inspecting State-aided schools, and the allowance made to each has, from the first till now, been regulated by the report of the inspector. This new system—which may be denominated voluntaryism *plus* Government grants and State inspection—has prospered. Last year the Educational Committee of the Privy Council assisted 5,293 Church of England schools; 1,131 British and Wesleyan schools; and 270 Roman Catholic schools. No one can fail to notice the absence of secular schools from this list. They are excluded from participation in the annual Parliamentary vote by the following minute:—"Every school aided from the grant must be either—(*a*), a school in connection with some recognised religious denomination; or (*b*), a school in which, besides secular instruction, the Scriptures are daily read from the authorised version." The present system refuses the least aid to schools for the children of the poor, which provide only a sound and efficient secular education, while it gives full scope and every possible encouragement to the bigot, who desires to make the day-school a means of proselytising. The result is, the lion's share of the grant is appropriated by the Church of England. In 1866 the Established Church received for its day-schools 351,491*l.*; the managers of British schools, 58,623*l.*; the Wesleyans, 28,592*l.*; and

Roman Catholics, 26 063. That is to say, the Church of England, whose attendants are not more, but probably less than one-half of public worshippers in England and Wales, receives three times as much as all the other denominations put together. I shall be told that the reason of this is that Nonconformists have refused to accept Government grants for their day-schools. But this is not the whole truth. Mark how the State-aided denomination system works. There are in this country 10,870 parishes, separately supporting their own poor, each of which contains less than 1,000 inhabitants. The Educational Committee of the Government will support only one day-school in such a parish. Now, if the school must be denominational, to what denomination will the schools in these parishes belong? In ninety-nine instances out of a hundred the squire, and the parson, and the churchwardens are too strong for our village Nonconformists, and the State-aided school, where it exists, is necessarily Church of England. "You have the Conscience Clause," replies the Churchman, "and that should content you." It is difficult, I allow, to satisfy Dissenters; indeed, nothing short of equal rights and perfect religious liberty can satisfy us, and the Conscience Clause falls far short of this. First of all, it applies only to the few schools towards the building of which Government has granted money since the clause came into operation; and then, in these few schools, and I doubt whether they amount to more than one per cent. of the total Church of England schools, it is difficult to enforce its observance. Some of us know a little of the annoyances and losses which fall to the lot of the labourer who is so unfortunate as to bring down upon himself the ill-will of the clergyman, the district visitor, and the squire of the rural parish; for any one that might prosecute a complaint, however well grounded against the clerical manager of a National School, there would be no coals at Christmas, no gifts from the great house, only frowns and hard words and worse from the authorities of the village. The remedy provided in the Conscience Clause carries with it an evil almost as great as the evil which it was designed to remove. But Churchmen appear to be resolved to do away with the small and ineffectual restraint imposed by the Conscience Clause. The ecclesiastical giant of East Brent, whose voice is so often heard defying the friends of liberty, and challenging them to meet him on the battle-field, has recently proclaimed a truce, meekly exchanging the spear, which he has been wont to shake threateningly at us, for an olive branch. He proposes that the secular educationists should be allowed to receive the Government grants, and that the religious difficulty be got rid of by quietly letting every one do what seemeth to him to be right—"religious teaching, and all manner of regulation connected therewith, to be left absolutely free to the manager of each school." The Wesleyans, I am sorry to learn, have listened to the voice of the charmer. A less practised polemic—the Primate of all England—made a speech last week which I hope will undeceive our Methodist friends. At Tunbridge Wells the Archbishop of Canterbury "earnestly asked Churchmen to strive to maintain the great denominational system, to secure the undeniable right of the clergy and schoolmasters to teach at all times the doctrines of the Church." And this the chief, next the Queen, of the ecclesiastical Establishment of the land, dignified by the name of "liberty of teaching." I trust the dignitaries of the Church will be taught that citizens as well as the clergy have "undeniable rights," and that parents, as well as the managers of each school, should be "free" to decide what religious doctrine should be taught their children. The "liberty of teaching," claimed by Archdeacon Denison and the Archbishop of Canterbury, means that the clergy shall be free to teach scholars the Church catechism; that the clergy shall be free to compel day-scholars to attend their Sunday-schools, and that neither the parents nor the State shall have any freedom of choice whatsoever. I don't understand such one-sided liberty, and, in the name of English fair play, I protest against it. If any denomination wants purely denominational schools, in which to teach catechisms "at all times," the State should not prohibit their establishment, but such schools should be supported entirely and exclusively by the denomination which calls them into existence. When public money is taken by the managers of a day-school they are thereby placed under an obligation to admit all children who come to its benefits, without compelling any of them to learn dogmas which their parents disbelieve. And only on this understanding ought grants to be made to denominational day-schools. At the same time, I admit the claim of the Church on the nation for continued and liberal support in its endeavours to educate children of the poor. From 1839 to 1865 Churchmen contributed towards the cost of erecting and enlarging school-houses 2 587 839*l*. Clergymen, especially, have been open-handed—I would they had been as liberal-minded and as large-hearted—in the good work. "The clergy, as a rule," says one of her Majesty's inspectors, "are the treasurers of their schools, and, as a body, pay, comparatively speaking, enormous sums to the funds—deficits frequently of 20*l*., 30*l*., 40*l*., and 50*l*., besides large contributions." It would be equally unjust and ungenerous to forget or to fail in rewarding these "labours of love." Much, therefore, as I deplore the sectarianism of their schools; ardently as I long to see the day when Churchmen themselves will be ready to give a good education without coupling with it "doubtful disputations," I hope that, while public opinion insists upon such guarantees as shall secure for the children of non-Churchmen a secular education without mixture of creed or catechism or Sunday-school, it will no less uphold the claims of Church-of-England day-schools to a fair participation in Government grants. But if every State-aided school were as free to Nonconformists as to Churchmen, and secularists shared with denominationalists in the educational vote, the most appalling evils of popular ignorance would remain untouched. Out of 13,838 parishes, separately maintaining their own poor, there are 8,219 whose several populations number less than 500. In these parishes you have the most abject poverty and the least intelligence to be met with in England. The Bishop of Oxford's "lout" swarms in them. They, above all other places, need the schoolmaster, and yet in them the State does next to nothing in aid of schools for the poor. 7,295 of these villages are without State-aided day-schools. Every one confesses that the social condition of such places is most lamentable. It is doubtless difficult for labourers with an income of 10*s*. per week to pay school fees, and still harder to give up the small earnings of their children. "A child of eight or nine years of age," says Professor Fawcett—I quote from "The Economic Position of the British Labourer"—"receives threepence a day for hallooing at cows, and a ploughboy about the same age obtains two shillings a week; the father, although he does an irreparable injury to his children (in taking or keeping them from school), yet perhaps scarcely deserves to be blamed. In the first place, he is himself ignorant, and he therefore cannot estimate the blessings of education; and secondly, two shillings added to his income, increases it by nearly 20 per cent.; he cannot therefore forego this augmentation of his resources without an amount of self-denial of which we can form no conception." And what is the consequence? Nearly two millions of English people grow up into a life which I forbear characterising, ever swelling the number of our paupers. If agricultural labourers cannot afford to educate their children, much less can the nation afford to allow them to remain uneducated. Passing from the villages, I appeal to you whether it is not a fact that the friends of popular education have failed, in our large towns, to bring under instruction the children of roughs, mendicants, and of the dishonest? Our Ragged Schools, which have rendered invaluable services to individuals, have not produced a perceptible impression upon the mass of social corruption in the classes below the condition of working men. The dangerous classes will not send their children to our schools. They live apart from us, will have nothing to do with us, and regard us as the enemy to be spoiled. Is it wise to suffer this state of things to go on from generation to generation? Surely, it is high time that we insisted, as well in the interests of children capable of truth and goodness and industry, as in the interests of society, that children shall be taught a more useful and less perilous lesson than how to beg or steal. We have in this country, besides more than a million of children scarcely educated, another million of altogether uneducated children. Voluntaryism regretfully admits that it has reached the limits of its power, and is unable to overtake and to supply the need of education. Shall the nation look on carelessly, and permit a million of its citizens to grow up in ignorance, and trained only in vice and crime? The State provides education for the child criminal, and for the child pauper. Why not educate the child to save him from pauperism and from crime? Should England resolve on the education of all her children, it will become necessary to introduce the principle of compulsion. If a father fails to provide shelter and food for his children, the State makes the provision, and recovers the cost of it from the parent, should he be able to pay; in case of inability making it a charges upon the public rates. It is the duty of the State thus to protect and to enforce the civil rights of the weak against the strong. Go and do likewise with your million uneducated children. Many shrink from devolving this duty upon the police. For myself, I would infinitely prefer seeing a constable take a child to school before seeing that same constable take that same child to prison. But the aid of the police would soon be dispensed with. Mr. Bruce stated, the other day at Manchester, that the "compulsory clauses" of the continental educational laws, "were practically imperative." Why? Because "public opinion was so strongly in favour of a good education that compulsion was unnecessary." England, in this respect, would soon rival the continent. Meanwhile, and to create this public opinion, I would render the instruction of every child, at least in the rudiments of learning, compulsory on the parent. The cost of such a system of education would, I allow, be great. England now votes from the Imperial treasury some 1,000,000*l*. yearly for educational purposes. Were education made compulsory, another 1 000,000*l*. would be required from the taxes or poor-rates. And is this too large a sum to spend on day-schools? In 1866 our army and navy cost us 24 829,067*l*. Seeing that we have more need to war with ignorance and crime than with Frenchmen, or Russians, or Americans, I think it would not be an unwise thing to spend a little less on soldiers and a little more on schoolmasters. We have already voted 2,000 000*l*., and shall probably add to it other 10 000,000*l*., that we may teach Theodore, the Abyssinian King, the usages of civilised courts. And yet we grudge the money required to teach our own youth how to grow up into good citizens. In this matter of economy we English are ever "straining at a gnat and swallowing the camel," rider and all. National education would soon pay for itself. 130,000 criminals are now convicted in England yearly. It is far cheaper to educate a child than to punish a criminal. The criminal statistics for 1866 reveal the fact that out of every hundred persons committed to prison in England and Wales upwards of ninety-six were either imperfectly instructed or altogether unable to read or to write, from which I infer that ignorance and crime are close companions; that, though learning may not be necessarily the ally of virtue, a good education is most likely to prove a restraint on vice. You leave certain classes uneducated, and you have to pay for their punishment. At part only of the expense thus incurred, you could give them a few years in school, and prevent manifold mischiefs alike to them and to society. A prison costs more in many ways than does a school-house. In 1865 the sum of 9,792,193*l*. was spent on 971,433 paupers. This army of locusts consists mainly of unskilled and uneducated labourers. Educate your labourers, and they would speedily rise out of pauperism; and intelligence would not only inspire them with independence, but would render their labour more valuable, and so enable them to command higher wages. I am told that foreigners successfully compete with us in the world's markets, because their workmen are better educated than ours. If so, improve and extend your education, and, by making your labour more skilled, you will more than hold your own in the markets of the world. But whatever day-schools the State or any public body created or maintained should be entirely undenominational. In these days, when the nation demands, and will soon exact, the secularisation of the universities, we must not allow public day-schools to become sectarian. Their office will be, not to teach religious doctrine or church creeds, but to train children in virtue and intelligence. Once allow the sects to strive for the mastery in them, and you ensure their failure. I plead earnestly for schools in which the sole object shall be to train up the child citizen in the way he should go, leaving to the parents, to ministers of religion, and to Sunday-schools the work of religious education. The success of such a system is certain, if Nonconformists will give in their adhesion to it. The thinkers of the age, the leaders of public opinion, the *élite* of the working classes, the coming men, all the active forces of this nineteenth century, are in favour of a liberal popular education. As Mr. Gladstone said, when speaking about Reform, "Time is on our side." Men, brethren, and fathers, said Mr. Williams in conclusion, let us cast in our lot with the party of progress, and contend earnestly for a really national system of day-school education.

The reading of the paper was followed by hearty cheering.

The Rev. W. JONES (Portsmouth) moved the first resolution:—

That this conference, while gratefully acknowledging the important services rendered to the cause of popular education by voluntaryism, is of opinion that Government aid in providing day-schools for the children of the poor is a necessity, and that its acceptance by Nonconformists is in no way inconsistent with their principles.

He said that with respect to their principles as Nonconformists, if instruction be given to all impartially, and for ascertained results, he knew of nothing in their principles as voluntaryists to prohibit their acceptance of the grant—which they should take, not as Nonconformists, but as citizens. The Government must not demand religious teaching. So long as the teaching was secular, he could not see how their principles were affected by receiving Government aid. What they wanted, as it seemed to him, was that the Government should not interfere with the religious teaching—that there should be no creeds and no catechisms taught the children, who, in his opinion, would be no worse for not being taught dogmas in their infancy. What they should seek for was not to supersede voluntary effort, but simply to assist it. There would be still room for voluntary effort.

Mr. A. PEGLER seconded the resolution. He believed a large proportion of that influential meeting had changed their minds, and were about to follow his example, and to do what, a few months ago, they would have thought, if not impossible, at least diametrically opposite to their views and purposes. They had to deal with the fact that there were more than a million of children growing up in ignorance and vice, destined to become criminals or paupers, or both, unless education came to their help. This affected rural districts more than large towns. It was said that there were 7,295 villages without schools. Even if agriculturists desired to educate their children, the percentage of their wages upon the earnings of the head of the household was so great that it was felt to be a question of even supplying bread to the family.

Rev. Mr. MAXWELL (Wesleyan) said he was a Nonconformist as well as a Wesleyan; but he could not, as a Wesleyan, approve of the resolution, if it was meant to ignore denominational effort. They had more than 600 day-schools in England, which had cost thousands of pounds, and educated about 100,000 day-scholars. They had a great deal at stake in this matter, and they must move very cautiously in a measure of this kind. He thought there was no one who had been committed, as they had been, to denominational education, but would seriously pause before he struck a blow at the denominational system.

The Rev. W. HEATON said he thought the resolution was entirely in favour of Mr. Maxwell's views, and explained the three propositions it contained.

The Rev. S. KNELL (Throop) suggested that the resolution should end with the word "necessity"; and Rev. J. WILKS (Cowes) agreed with him.

Mr. DOWMAN (Southampton) demurred to the resolution altogether. He was not one of those who attended that meeting to recant. He could not see his way clear that there was any necessity for Government to take up the work of education. He was of opinion that Government did things badly. Let Government remove the obstacles to a fair and free remuneration of labour. Let them shut up all the ginshops. These were things that came within the province of Government, but he could not see that education did.

The Rev. G. J. PROCTOR (Newport) adhered very firmly to his ancient convictions, but could not give a silent vote on this question. He thought that the whole meeting would be unanimous if the last paragraph were omitted from the resolution.

The Rev. Mr. MORRIS (Whitchurch) said that if they did this, their meeting would be in vain.

Mr. W. G. LANKESTER (Southampton) agreed that the last clause was the gist of the resolution. Having been connected with the British schools in the town for the last fifteen years, he was prepared to make this confession—he should in future accept the Government grant, not for teaching the Bible, but for those elements of education upon which Her Majesty's Inspector will examine.

The amendment having been put to the meeting and lost—one or two hands being held up for it—the Rev. S. T. KNELL proposed, and the Rev. F. WILLIS seconded, that the resolution end with the word "necessity," but upon this being put to the meeting it was lost, about twenty holding up their hands for it.

Mr. W. B. RANDALL, J.P. (Southampton) pointed out that being beaten on this amendment, it would not be inconsistent for those who like himself voted for it to vote for the original proposition—which was then put and carried, three hands being held up against it.

Rev. J. B. BURT (Beaulieu) then moved the second resolution:—

That, in the judgment of this conference, no settlement of the State education question can be satisfactory, or should be adopted by Nonconformists, which shall not secure for scholars in State-aided day-schools exemption from instruction in any religious doctrine, or creed, or catechism objected to

by their parents, and which shall fail to protect scholars against exclusion on the ground of non-attendance at the Sunday-school or place of worship with which such day-schools may be connected.

He had been for forty years the pastor of a country congregation, and he attended the conference as the advocate and friend of country villages with respect to education. He wished to say a word about the injustice of the State in supporting the teaching of any religious dogma, catechism, or creed, or compelling the children to go to any particular place of worship. This was seen in country villages more than in towns. In large towns there were British as well as national schools; but in the greater part of the rural districts the national schools were supported by the clergymen, and most of the persons of property were Church people if they were anything. The result was that even if the Dissenters, who were chiefly the labouring classes, could obtain the Government grant, they could seldom support a school. In such places it was a manifest injustice that the children of Nonconformists could not go to school unless their parents were willing that they should learn the Church catechism—than which he, as a Dissenter, considered there could not be a worse thing taught them, as regarded baptismal regeneration, for instance. They must stand firm for a secular education, and only that, if it be supported by the State.

Mr. W. G. LANKESTER seconded the resolution. He said that voluntaryism never had had full scope—it was checkmated by Governmental grants; but now that matters had taken their present turn, let them speak out, with no uncertain sound, that they would not submit to an education in which there was not a fair, free, and equal platform for all the children of this country.

The resolution was carried unanimously without discussion, after which the conference adjourned to tea.

Upon the reassembling of the conference in the evening, Mr. W. B. Randall, J.P., presided; the subject for discussion being the third resolution, which it had been agreed should be taken in connection with Mr. Williams's paper, read at the commencement of the afternoon sitting.

The resolution moved by the Rev. W. JONES, of Salisbury, was in the following terms:—

That this conference believes the time has come for the inauguration of day-schools supported wholly or mainly out of public rates or taxes; that the schools thus created should be undenominational in their character, subject to Government regulations and inspection, and under the management of an educational Board appointed by the ratepayers or their representatives; and that, in order to meet and supply the educational needs of the million uneducated English children, it is necessary to render the instruction of every child in the rudiments of learning compulsory on the parents.

Some people imagined, he said, that they were going to sweep away existing schools, but it was not proposed to do anything of the kind. If, however, new schools were needed, they should be purely undenominational; and, where the population have not power to get the apparatus, the ratepayers shall take the matter into their hands. With respect to compulsion, he did not think that they could propose anything like compulsion in denominational schools. He had, however, seen the working of the compulsory system in the manufacturing districts, and he did not feel any difficulty in regard to it. The question, after all, was—were they going to condemn the agricultural class of the population for ever to wretchedness and a state of semi-barbarism? If they were not, he believed that some such a course as that pointed out by the resolution must be adopted. (Applause.)

Mr. W. C. WESTLAKE (Society of Friends) seconded the resolution. He was in favour of local taxation, which he had always found less in amount, more effectual, and better administered than when taken from a large central fund. Public taxation must exclude sectarianism. With reference to the second part of the resolution, the ragged-school might be mentioned as an instance whereby the Bible was read in such a manner that no body of Christians objected to it. As to compulsion, he felt no difficulty himself in regard to it. The Friends had a rule compelling the attendance of their children at school, which in their case, in consequence of their not being numerous enough to establish day-schools, was generally a boarding-school—and they afterwards found them to require no assistance. He suggested, as a stimulus to get their children educated, the adoption of the system—the Swiss, he thought—which allowed no child to earn money without a certificate of being able to read, write, and cypher; and thus, too, the labours of Sunday-school teachers would be much benefited, spent, as they now too frequently are, in teaching the rudiments of reading and spelling.

Mr. MOORE (Totton) was opposed to local taxation, on the ground that Nonconformists in small parishes would be shut out from grants by the parson and large landowners. He was opposed to compulsion; to compel the labouring man to send his child to school was out of all reason, and would frequently be done at the loss of food for the family. He advocated the principles of the resolution to be proposed at an educational conference in London next week, to the effect that the aid be given, not by rate, local or general, but by Parliamentary grant, to be administered by the Committee of Council on Education as Parliament shall direct.

The Rev. G. A. COULTART (Ryde) suggested the alteration of the first clause of the resolution as follows:—"That the existing means of instruction be, as far as possible, utilised in conformity with the second resolution; but that, in their absence or neglect, this conference believes the time has come for the inauguration of day-schools supported wholly or mainly out of public rates and taxes. With respect to compulsion, he firmly believed in it."

The Rev. Mr. FIELD (Lymington) seconded the amendment.

Mr. PEGLER pointed out that under the Factory Act compulsory education of boys under thirteen years of age was already in force in Southampton, such boys being bound to go to school three hours every work-day except Saturday, and the master being entitled to deduct a sum from his earnings for that purpose. Surely, if it was necessary for intelligent lads, such as are usually found in our factories, so to be treated, it was infinitely more desirable that agricultural boys should be served the same. The compulsion would only apply when a father ceased to do his duty towards his child.

After further discussion, it was resolved to take votes upon the resolution, divided into the following three clauses:—(1). That the existing means of instruction be, as far as possible, utilised in conformity with the second resolution; but that in their absence or neglect, this conference believes the time has come for the inauguration of day-schools supported wholly or mainly out of public rates and taxes; (2). That the schools thus created should be undenominational in their character, subject to Government regulations and inspection, and under the management of an educational board appointed by the ratepayers or their representatives; (3). And that, in order to meet and supply the educational needs of the million of uneducated English children, it is necessary to render the instruction of every child in the rudiments of learning compulsory on the parents.

The first clause of the resolution was carried, only one voting against it.

Mr. W. G. LANKESTER said that he looked upon Mr. Bruce's bill as pernicious, and proposed that the new schools should be in proportion to the number of children not now in existing schools. The Rev. J. COLLINS dwelt on the religious aspect of the question, and showed that the secular was not anti-religious, while he believed that the creation of day-schools would, by increasing the responsibility of parents, ministers, and Sunday-school teachers, probably increase their activity and usefulness. The second clause was carried unanimously.

The Rev. Mr. BEAN referred to the restrictions on juvenile labour in collieries, and hoped that strict compulsory clauses would be agreed to by the people of England. The last clause was carried, two voting against, and the resolution as a whole was then passed with a similar result.

The Rev. W. H. FULLER moved that all day-schools, whether the teacher be certificated or uncertificated, which on examination shall be found efficient, share in the Government or other aid. Mr. LANKESTER seconded the resolution, which was withdrawn after some discussion.

After the usual votes of thanks the proceedings terminated.

THE NEW NATAL BISHOP.

The Bishops of the Scottish Episcopal Church met on Thursday, at the residence of the Bishop of St. Andrews, Perth, to consider the proposed consecration of Mr. Macrorie to the Bishopric of Natal. The Primus announced that he had received a telegram from the Bishop of Capetown and the Archbishop of Canterbury recommending delay, and the Bishops agreed that there was no immediate necessity for a decision on the subject.

A letter of the Bishop of Moray, &c., Primus, to the Bishop of Ripon, has been published, in which he makes an important statement respecting the relations of the Archbishop of Canterbury to the proposed consecration of Mr. Macrorie. The Bishop of Moray writes:—

I have further to inform you that, in reply to a communication from myself, his Grace the Archbishop of Canterbury informs me that he sees no objection to the consecration taking place in Scotland, in accordance with the request of the South African Bishops.

The *Church News*, adverting to the delays and postponements which have taken place, writes:—

The state of muddle into which the Natal scandal has been brought is owing to the fact that the South African bishops have depended too much upon what the English bishops thought and desired. The English bishops should be instructed to mind their own business. All the difficulties that have arisen during the past week, and have been cleverly stated by "A. C. London" and "W. Ebor," ought to have been long ago faced, considered, and settled. And if the law is against the consecration taking place in England—which has been quietly assumed but never proved—let it take place elsewhere—at Capetown, for example.

The *Guardian* says it is now intended that Mr. Macrorie shall be consecrated, not in Scotland, but in South Africa. The part recently taken by the Archbishop of Canterbury in the matter is to urge that the rite should be deferred altogether until the "canonicity" of Mr. Macrorie's election is clearly recognised by the Church, not only in South Africa, but in England. For himself, his Grace "adheres to the opinion" which he expressed to Mr. Butler, "that there is nothing in Dr. Colenso's legal position to prevent the election of a bishop to preside over them by those of our communion in South Africa who, with myself, hold him to have been canonically deposed from his spiritual office."

In a sermon preached before an immense congregation on Sunday last, at St. Mary's, Paddington, the Bishop of Capetown said that with regard to Bishop Colenso, a complete reply to what had been said by the Archbishop of York and the Bishop of London would be forthcoming in a day or two. He could only say that the Church at home did not seem to realise the depth to which he (Bishop Colenso) had fallen. He not only denied that the Bible was the Word of God, but said that it could not be relied on as to faith and morals; that there was no reason to believe that our blessed Lord knew more than any pious Jew, and that He was not worthy of adoration and worship.

Mr. Macrorie, in commencing his sermon at Accrington Church on Sunday night, asked the indulgence of his congregation whilst he discussed from his own point of view the circumstances which had a bearing upon his own conduct and motives in reference to the bishopric of Natal. Mr. Macrorie observed that deadly error had been taught by one holding the highest position in the Church of Christ in South Africa. The person so teaching had been brought to trial at the only tribunal which the society known as the Church in South Africa recognises as having spiritual jurisdiction over it. That tribunal had deposed him from his spiritual office. Mr. Macrorie then referred to the resolution passed by the clergy of the diocese of Natal respecting the appointment of a successor to Dr. Colenso, and to the necessity there was that the consecration of the person selected as the successor should be speedily performed, as some of the African bishops were obliged to leave for their respective dioceses at an early date. At the last moment it was suddenly discovered, however, that it was doubtful whether the law of the land would permit such a service to be held. The objectors surely might have put forth their objections when there would have been time to meet them, and not at the latest hour, when two South African bishops were about to leave the country. The difficulties raised, in plain words, amounted to this, that some lawyers—for other lawyers, he knew, took a different view—thought it would be illegal for a clergyman of the Established Church to allow any service of consecration to be performed in any building subject to the Act of Uniformity. He maintained that the rubric in question could only apply to the Church as established by law—which the Church in the colonies was not—and that the rubric was broken every day. It was at once felt by those who desired the consecration to take place that all appearance of evil should be avoided. Failing England, Scotland was next chosen, as in that country the restrictions of the Act of Uniformity did not extend; for it was in Scotland where the first bishop of the Protestant Episcopalian Church in the United States of America was consecrated on account of a similar difficulty having presented itself against his being consecrated in England. The public press had informed his congregation of the reasons why the service had not been performed in Scotland. The Archbishop of Canterbury had counselled delay, and therefore the responsibility incurred did not rest with him or the African bishops, but with the Scotch bishops.

THE IRISH CHURCH QUESTION.

The Central Protestant Defence Association was inaugurated in Dublin on Wednesday by a great meeting at the Rotunda which was most numerously and influentially attended. The spacious room, which is of great dimensions, was crowded to excess by a highly respectable and orderly assemblage, comprising peers, members of Parliament, &c. The chair was occupied by the Earl of Bandon. The list of names attached to the requisition of the meeting comprises more than fifty lords, twenty honourables, forty-six baronets and knights, thirty-six M.P.'s, 127 deputy-lieutenants and lords-lieutenant of counties, seventeen Queen's counsel, 360 J.P.'s, and 500 or 600 others, including some of the most respectable of the professional and commercial classes. A number of deputations from branch associations were present. The speakers were the Chairman, Lord Downshire, Lord Bective, Sir Benjamin Guinness, M.P., Lord Erne, Alexander Parker, D.L., Lord Oranmore, Colonel Knox Gore, Hon. Cavendish Butler, Mr. Bruen, M.P., Mr. Gamble, J.P., Lord Castlemaine, Mr. Dennie Kelly, D.L., Sir Charles Lanyon, M.P., Mr. John Sibthorpe, Colonel M'Clintock, Colonel Leslie, Mr. Peel Dawson, M.P., Mr. John Vance, M.P., Mr. Traill, F.T.C.D., Lord Dunboyne, Sir Edward Grogan, and Lord Crofton. The following were the resolutions adopted:—

1. That at this eventful crisis, when the Monarchy and the institutions which have ever been its true support in this country are openly assailed, we desire to declare our unswerving loyalty to the throne, our devoted attachment to the person of our gracious Queen, and our firm adherence to the principles of the Constitution.

2. That we deem the Legislative Union between England and Ireland essential to the preservation of civil and religious liberty, and to the maintenance of the rights of property in this country, and therefore we are determined to uphold it.

3. That the Protestants of Ireland, from their social position, wealth, intelligence, and loyalty, are entitled to as ample consideration and protection of their interests as any other class of her Majesty's subjects in the realm; and we claim it as a right that in all legislation affecting their property, liberty, or religion, Ireland shall be dealt with, not as a separate country, but as an integral part of the United Kingdom.

4. While we view with satisfaction any investigation which may lead to the increased efficiency of the Established Church for the spread of Divine truth, we would regard its disendowment as a dangerous invasion of the rights of all property, as inconsistent with the provisions of the Act of Settlement, and an infringement of the solemn international compact entered into at the Union, whereby the maintenance of that Church as an integral part of the United Church of England and Ireland was expressly secured.

5. That the efforts made by the Roman Catholic hierarchy to obtain undue control over education would, if successful, impede intellectual progress, and be eminently dangerous to the well-being of the community.

6. That the determined and persevering attacks made upon every institution and endowment calculated to sustain Protes-

tant principles in Ireland imperatively call for combined action on the part of Protestants of all denominations in the United Kingdom, for the defence and support of such endowments and institutions.

These resolutions were unanimously passed, a petition to the Queen adopted, and a permanent association formed.

Mr. Mason Jones continues his lectures with much success in the metropolis. One meeting, held in the Concert Hall, Store-street, was presided over by Mr. Torrens, M.P. for Finsbury, who, in the course of an excellent speech, said he could not support the plan which had been proposed of dividing the Irish Church property proportionally among the various denominations.

He (the speaker) was present in the House of Commons thirty-three years ago when that assembly resolved that it was absolutely necessary that the system of endowments should be changed, and made more commensurate with the population. That experiment, as a theory, had been tried and failed. Thirty-three years had elapsed since that resolution was adopted, and not one step had been taken to realise that theory. He despaired of any good resulting from any continuation of that attempt to see how many clippings they could make of the purple robe. He knew Ireland well, and had made it his pleasure to keep the closest observation of the classes that formed Irish society, and he did not believe there would ever be peace, contentment, prosperity, or happiness in Ireland while they had the Church of the minority splendidly endowed apart from the great masses of the people. (Loud cheers.) He said that not as an enemy to the religion of the Church, not as one forgetful of the great service it had rendered. This was not a religious or sectarian, but a political question—an English question. The question England had to consider was, Does it tend to the happiness of the whole people that the institution, as now constituted, should continue? This was the true, business-like basis on which to place the discussion. Parliament was pledged to change the existing system of ecclesiastical endowments. It had not taken one step in thirty-three years to accomplish that which it was said ought to be accomplished. As a member of the House of Commons he thought that the Parliament of 1832, before it passed away, should take up this question, and not hand it over to a new and untried Parliament of the future.

Mr. Mason Jones delivered an eloquent address upon the subject, which excited great enthusiasm. Dr. Hogg then moved a resolution adopting a petition to Parliament. The resolution was seconded by Dr. Nolan, and after a challenge had been given to the meeting to hear the other side by a gentleman who promised to take the hall for the purpose, it was carried with one or two hands held up against it.

At the meeting at St. George's Hall, Gray's-inn-road, Mr. J. A. Nicholay presided, and urged the new constituencies to return such representatives to Parliament as would convince the Government of their mistake in declaring that nothing could be done for Ireland. Mr. Mason Jones then delivered an address, after which a petition to Parliament was carried by acclamation.

On Thursday night a meeting was held in the Rosemary Branch Assembly Rooms, Peckham, Mr. W. Edwards presiding. He said Ireland and Fenianism had occupied a large proportion of public attention during the last few months; but while every right-minded man must condemn the crimes which had been associated with recent agitation, it behoved all who were interested in the well-being of the kingdom seriously to consider the condition of that distracted country. Apart from the Fenian agitation, there had been great dissatisfaction existing, and it was but right that the grounds of it should be earnestly inquired into. There was the land question and the Church question. That Church, there was no denying it, was a great blunder, although many defended it on account of its missionary character. Mr. Mason Jones, in commencing his address, referred to Mr. Bright's proposal, which he said would not bear a moment's consideration. If adopted, it would only be an aggravation of the Irish difficulty; nothing, he contended, but impartial disendowment of all religious sects would meet the case. On the preceding evening a meeting was held in Kensington upon the same subject. Mr. J. Wentworth Dilke presided, and after an address from Mr. Mason Jones, the adoption of a petition praying for the abolition of the Irish Church and for the impartial disendowment of all denominations, was unanimously carried.

A lady has left the S.P.C.K. a legacy of 25,000.

The London Free and Open Church Association contemplate the promotion in the next session of Parliament of a public declaratory act enabling a discretionary assignment of districts to churches built under private acts, so as to remove legal difficulties in the way of making such churches entirely free and unappropriated.

THE RITUALIST TRIALS.—The East Teignmouth case, of Flamank *v.* Rev. T. B. Simpson, is now being argued before the Court of Arches. The points are much the same as those in the St. Alban's case, with the addition of placing the alms on a credence-table instead of the communion-table, and omitting the word "all" in the parting benediction.

PRESBYTERIAN UNION.—At the meeting of the Free Presbytery of Edinburgh, held on Wednesday, Dr. Begg gave notice, on behalf of the Rev. Dr. Horatius Bonar, that the latter would move at the next meeting an overture to the Assembly, praying that the negotiations for union be discontinued, on the ground that they threatened to compromise the distinctive principles of the Free Church, and are already producing most serious internal discussions. This motion is considered to be the more remarkable as Dr. Bonar rarely attends the Church court debates.

THE JESUITS.—According to the latest published statistics, the Order of Jesuits comprises 8,168 members, of whom 1,589 speak the Italian language, 2,422 French, 2,111 the various tongues of Northern Europe, 1,140 Spanish, and 698 English. The entire Order is distributed into twenty-one provinces. From authentic records it appears that there is an increase of nearly 100 members yearly. Those on mission all over the world are 1,358.

CHURCH-RATES AT MORTLAKE.—At the Richmond Petty Sessions last week, some four or five warrants were issued against persons at Mortlake for the non-payment of Church-rates. The excuses were inability and conscientious scruples, except in the case of William Palmer. Mr. Bennett, of Serjeants'-inn, who appeared for him, said he disputed the legality of the rate on the ground that certain amendments, moved by Mr. Marsh Wilson, and duly seconded, were refused to be put to the vestry by the chairman, and cited several cases in support of the view he took on the subject. The chairman said the bench expressed no opinion on the subject, but as the rate was disputed they had no jurisdiction.

THE IRISH UNIVERSITY QUESTION.—A number of Fellows of Trinity College, Dublin, have issued a declaration against the proposals of Mr. Monsell and Mr. Fawcett affecting that institution, and in favour, as it is understood, of the alternative of consenting to a charter for the Catholic University. It is desired that, "in any measure affecting university education in Ireland, which may be passed into law, the ancient Protestant Constitution of the University of Dublin may be preserved unimpaired." These Fellows contend that the adoption of Mr. Fawcett's propesal would at once not only un-Protestantise Trinity College, but divest it of any religious character whatever. There are, they admit, some influential journals and several members of Parliament who advocate the complete secularisation of education. They give them credit for sincerity, but look forward with alarm to what may be the final result, if such a principle should ever prevail in England.

THE REV. NEWMAN HALL ON THE AMERICAN CHURCHES.—Mr. Hall delivered a lecture on Tuesday night on America at Exeter Hall. The rev. gentleman devoted the greater part of his address to a discussion of the position occupied by the various churches in America. In Canada and New England the system of Established Churches had, he said, at one time existed. Now, neither in the United States nor in Canada were there any establishments, and it was the universal opinion—not of infidels, not of indifferentists, but of pious God-fearing men—that the interests of religion had in no way suffered by the change. The members of the various sects were most zealous in building and beautifying churches, and to the latter point more attention was paid in America than in Egland. There was no invidious distinctions made between "Church" and "chapel," "minister" and clergyman." Episcopalianism in the United States rested upon a popular basis; the congregations had a voice in all ecclesiastical matters; laymen sat with the bench of bishops in the Supreme Court of Appeal; and of course such a thing as the sale of a charge of souls by an auctioneer, or its gift by a Minister of State, was unknown. Touching the position of the temperance cause in the States, he said that the Maine Law had, he was sorry to state, proved inoperative, and would, he believed, shortly be repealed, and a strict excise law, such as was in force in New York, substituted for it.

REFUSAL TO READ THE BURIAL SERVICE.—A correspondent of the *Star* writes:—"On Saturday last, the 25th inst., a Mr. Legge, who has, I believe, recently succeeded a Mr. English at Sydenham, was to have officiated at the interment of a little child of the name of Williams (some four weeks old) in the Lewisham Cemetery, but who, in strict obedience to the instructions of the Prayer-book, 'That the office is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves,' refused to read the service for the infant heretic. The parents of the child, not contented with the burial of their little one without one word of religious consolation, had a grave dug in the unconsecrated portion of the cemetery, and securing the services of a Dissenting minister who happened to be engaged in the Deptford burial-ground adjoining, had the satisfaction of hearing the Burial Service of the Church of England intelligibly read to them in the Dissenting chapel. And the hapless little unbaptized babe was committed to the ground 'in sure and certain hope of the resurrection to eternal life.' The parents expressed their deep gratitude to the minister for the spontaneous service rendered in such an emergency, and he is thankful in being privileged in affording any little consolation to the mourners, who would have gone away sadly disappointed had no religious service been performed."

THE SALE OF PEWS IN PLYMOUTH CHURCH, BROOKLYN.—The congregation of the Rev. Henry Ward Beecher's church, Brooklyn, have for several years adopted the plan of disposing to the many persons desiring to purchase seats, the various sittings at auction. Last night was the annual letting of the pews, and the congregation could hardly have been larger had it been announced that the Rev. Mr. Beecher would deliver one of his most attractive sermons. The building was crowded at an early hour, and there was a large representation of persons who desired to take any and all possible chances for procuring choice seats. The well-known auctioneer, Mr. Pillsbury, took the stand; at the usual hour, Mr. Beecher made a few remarks. He said little more than, to make a repetition of his remarks on Sunday last, with regard to the style which Plymouth Church had adopted in selling their pews for many years past, and which, though it had met with many objections from various quarters, had still been found to be the most practicable manner of disposing of the places and sittings with perfect fairness to all who desire to procure the opportunity of hearing him. One hundred and forty of the choice pews, the aggregate price of which amounts to 8,794 dols., brought in an excess of the price the superb premium of 26,377 dols. The highest premiums for single pews were those paid for No. 90, 425 dols., by Mr. H. W. Sage; No. 89, 325 dols., by H. C. Bowen; No. 83, 310 dols., by Mr. R. S. Benedict; No. —, 310 dols., by Messrs. Husted and. Carll; No. 87, 300 dols., by Mr. H. B. Claflin; No, 55, 300 dols., by Mr. J. T. Howard.—*New York Sun* Jan. 8.

SUNDAY CLOSING OF PUBLIC-HOUSES.—The United Sunday Closing Association have sent a circular to every clergyman, minister, and temperance society in England and Wales, in which they say, "The moment has now come in which you can render most valuable assistance in supporting the amended bill introduced by Mr. John Abel Smith, Mr. Bazley, and Mr. Baines, which was read the first time in the House of Commons on the 28th of last November; and the second reading of which will be taken immediately after the reopening of Parliament in February. Petitions, ready for signatures, have also been sent, written by a staff of industrious women who deserve to be employed, engaged by Miss Lewin, 12, Portugal-street, Lincoln's-inn. The bill will close the 145,000 public-houses and beershops throughout England and Wales against all drinking on the premises during the whole of Sunday; but it will not prevent the sale of beer and spirits, to be consumed off the premises, between 12.30 and 2.30, and between 8 and 10 p.m. It also contains an eating-house proviso, applicable to the metropolitan district alone, to meet the peculiar case of lodgers in London. So long as there was no bill before Parliament, or so long as the bill contained a really objectionable clause, we framed all our petitions for total closing; but, now that our best friends within Parliament have answered our petitions by introducing so good a measure, which all wise and practical men declare to be the utmost step which can properly be taken, it is merely right to give them every possible support."

THE OFFICIAL RETURNS ON CHURCH-RATES.—The returns relating to the Church-rates of the year ending at Easter, 1866, just issued, are from 12,572 parishes of England and Wales. 3,819 of them return *nil*, or no rates collected; 1 878 others also show no rate collected in the year, but give an account of the expenditure of endowments in aid of rates, or of alms, or of a balance in hand from the previous year; 6,875 show a rate collected in the year, the whole sum collected amounting to only 228,984*l*. The Church-rates collected in the diocese of Bath and Wells amounted to 10,057*l*.; Canterbury; 12,201*l*.; Chichester, 7,659*l*.; Ely, 8,420*l*.; Exeter, 10,182*l*.; Gloucester and Bristol, 5 647*l*.; Hereford, 5,691*l*.; Lichfield, 11,988*l*.; Lincoln, 12,144*l*.; London, 27,337*l*.; Norwich, 9,136*l*.; Oxford, 9,539*l*.; Peterborough, 8,965*l*.; Rochester, 14,533*l*.; Salisbury, 8,950*l*.; Winchester, 16,012*l*.; Worcester, 7,674*l*. In the province of York,—Carlisle, 3,5 6*l*.; Chester, 10,242*l*.; Durham, 6,152*l*.; Manchester, 2,805*l*; Ripon, 4,892*l*.; York, 8,790*l*. In Wales,—St. Asaph, 2,066*l*.; Bangor, 332*l*.; St. David's, 1,772*l*.; Llandaff, 2,217*l*. Only 423 parishes return any bonded or mortgage debt borrowed upon the security of Church-rates, and in 160 of these parishes the debt does not exceed 100*l*. The whole amount of the debt at the end of the year was 173,544*l*. Of this sum 47,000*l* is due from London parishes, — 27,600*l*. from St. Marylebone.—*Times*. [Here, at length, we have it stated on official authority that no rate is collected in *nearly half* the parishes in England, though a Cabinet Minister, Mr. Walpole, made bold to declare only last session that the rates were paid in *ninety* per cent. of the parishes. The truth has at last came out, and these facts will, we doubt not, be of great service to Church-Rate abolitionists in the ensuing session.]

THE LATE MR. COBDEN, M.P., ON RELIGIOUS EDUCATION IN COMMON SCHOOLS.—During the agitation which took place in Manchester many years ago in favour of a national rating for education, it was proposed by some members of a committee to include in the scheme a provision for allowing religious instruction to be given by ministers of various denominations in the school buildings themselves. This was objected to among others by the Rev. Francis Tucker, then of Manchester and now of London, and who was one of the few Nonconformist ministers who at that time were in favour of the Manchester project. Mr. Tucker wrote to Mr. Cobden on the subject, and received from him the following interesting reply:—

Midhurst, Nov. 3, 1853.

My dear Sir,—Your letter reached me yesterday only, in consequence of my absence from home, or I would have replied to it earlier. I agree with you entirely in your views as respects the "facilities" to be afforded for religious education. I prefer your interpretation to that of those who would wish that places in the school-building itself should be set apart for the use of ministers of religion. It cannot be denied that the resolution as it stands might bear both interpretations, and some of those who were present when it was agreed to, and probably the reverend seconder himself, appeared to wish that convenient space in the school-building should

be set apart for the use of religious teachers. The interpretation I should wish to put upon my resolution is this,—that we wish to be understood as willing to give all facilities for ministers of religion to reach the children which they could possibly have if secular schools did not exist. For instance, take an extreme case. I am living here in a primitive little parish (Heyshott) where everybody goes to the parish church,—now let us suppose that the clergyman has his stated periods for catechising or instructing in religion the children of the parish. I should say that in such a case the secular teacher ought to afford every facility for enabling the children to attend those religious services. And so I would say of every other denomination and of every case that might arise. We should recognise the necessity of giving religious instruction, and not being ourselves competent to give it, we ought to set out with the avowal that we are anxious to afford those who have, the opportunity of giving it. But I agree with you that we ought not to profess to find rooms in the school-house for the purpose. I hope your view will be generally concurred in. May I hope that you will be good enough to confer with the other promoters of the plan, and give it your influential co-operation? and believe me, my dear Sir, most faithfully yours,

R. COBDEN.

Rev. F. Tucker.

Religious and Denominational News.

The Rev. James Frame, of Union Chapel, Horsleydown, Southwark, has resigned the pastorate of the church, after eight years' labour at that place.

BATTERSEA.—A new Baptist church has been formed in Battersea by the Rev. J. A. Spurgeon, and Mr. James Eames, of the Metropolitan Tabernacle College, was unanimously chosen pastor.

THE REV. DR. MILLER.—At the meeting of the Society for Promoting Christian Knowledge on Tuesday, after a very severe contest, the Rev. Dr. Miller was elected a member of the Standing Committee, by a majority of 223 for to 175 against his election.

THE WESLEYAN TRAINING COLLEGE AT WESTMINSTER.—On Thursday last week the general committee met to nominate a successor to the late principal, the Rev. Mr. Scott. Although Dr. Waddy, who was present, firmly declined to accept the office, he received not a few very cordial votes; the majority, however, decided to recommend to the conference the appointment of the Rev. James H. Rigg, D.D.—*Watchman.*

WOOLWICH.—At the annual public meeting of the Rectory-place Chapel, Woolwich, the Rev. W. Gill, the pastor, who presided, and who was surrounded by a considerable number of neighbouring ministers, stated that there had been an addition of forty members to the church during the year, that 100*l.* had been raised for incidental expenses on the weekly offering principle, that 400*l.* had been raised for missionary and educational objects, and that 300*l.* besides had been spent upon chapel and schoolroom repairs. The meeting was subsequently addressed by the Revs. J. B. Pike, John Spurgeon, Dr. Gill, and others.

UNION CHAPEL, ISLINGTON.—The annual meeting of the church and congregation at Union Chapel was held in the lecture-room on Wednesday, January 29, the Rev. Henry Allon presiding. The general report was read by Mr. John Glover, the church secretary; after which, the treasurers and secretaries of the various agencies connected with the church presented their reports of operations and contributions during the year, which were of a highly encouraging character. The registered members of the church, including the two branch churches at New Nicholstreet, Spitalfields, and at Morton-road, Lower Islington, was 793—of whom 150 belong to the branch churches. The aggregate contributions of the mother church for all purposes, including expenses of worship, was 4,541*l.* 3s. 6d.; for benevolent and evangelistic purposes, 3,327*l.* 8s. 6d.; contributions for the two mission churches and ragged-schools, 982*l.* 10s. 7d., including 173*l.* 17s. 5d. for the completion of the cost of the mission and ragged-school buildings at Spitalfields, which have been erected during the last five years, at a cost of 4,312*l.* 16s. 10d., and which are now free of debt. A resolution of thanks and congratulation to the superintendents and teachers was passed by the church. The various schools connected with the church included 3,868 children, taught by 255 teachers, viz.:—Ragged-school, Spitalfields, 2,200 children, 100 teachers; Ragged-school, Morton-road, 770 children, 82 teachers; Home Sunday-school, 594 children, 73 teachers; Home day-schools, 304 children. The additional educational agencies of the church consist in the pastor's Bible-classes, consisting of about 70 members; the Bible association meetings, held in the lecture-room on Friday evenings and Sunday afternoons, conducted by Miss Biggs, numbering 500 persons; Bible-readings for parents, held on Monday evenings in the day-schools, attended by 220 persons; a similar meeting, held at Spitalfields ragged-school, attended by 120 persons. Three mothers' meetings are held: at the Union, consisting of 35 members; one at Spitalfields, consisting of 130; and one at Morton-road, consisting of 50. The following is a list of other subscriptions and congregational collections:—Sacramental and benevolent contributions for the poor, 240*l.* 15s. 8d.; Maternal Society, 24*l.* 17s. 6d.; Tract Society, 18*l.* 6s. 6d.; British Missions, 158*l.* 0s. 9d.; London Missionary Society, 351*l.* 4s. 4d.; Dorcas Society, 17*l.* 16s.; Jews' Society, 20*l.* 15s. 6d.; Ministers' Aid Society, 42*l.* 13s. 9d.; London Chapel-building Society, 290*l.* 9s. 6d.; Evangelical Continental Society, 29*l.* 18s. 6d.; Contributions towards the new organ, 404*l.* 10s. 9d.; Memorial Hall, 208*l.* 18s.; Chapel repairs, 207*l.* Congregational Fund Board (collection), 62*l.* 4s. 3d.; Cheshunt College (collection), 53*l.* 9s. 8d.; Home for Little Boys (collection), 57*l.* 13s. 11d.; ditto (Sunday-school contribution), 15*l.* 15s. The total amount of contributions during the year falls short of that of 1866, which was 5,135*l.* 9s. 5d., but exceed that of 1865, which was 4,197*l.* 12s. 11d. During the last three years new ragged-schools and mission-buildings have also been erected in Mortonroad, and the freehold purchased; upon these a debt of 500*l.* still remains. In the three penny banks 272*l.* 12s. 11d., have been deposited; and during the last few weeks of distress 3,000 dinners have been given to the most destitute of the children at the schools in Spitalfields, in addition to the usual Christmas treat, of which upwards of 1,900 children partook. In the summer a flower show and industrial exhibition was held at Spitalfields, and which was very successful. The usual summer excursion for the children had also been provided, and the expenses of which had been met by special subscriptions. It been a year of earnest work and encouraging success, and the church was called upon to thank God and take courage.

LONDON MISSIONARY SOCIETY.—The first of a series of district meetings to forward the "Young Men's Movement" in behalf of this society was held on Tuesday last, at Stepney Meeting House. Charles Reed, Esq., Chairman of the Board of Directors, presided. Addresses were delivered by the Revs. R. Robinson, Home Secretary; E. Storrow, of Calcutta; S. Kennedy, of Croydon; H. E. Askell, of Poplar; J. Kennedy, pastor of the church; and J. Scrutton, Esq. There was a very fair attendance of young men, and at the close more than twenty new names were added to the list, so that, with those previously enrolled at Stepney, this church furnishes already more than fifty of the desired ten thousand. The next meeting will be held in the Poultry Chapel on Tuesday evening next.

RICHMOND, SURREY.—The annual tea-meeting of the Vineyard church and congregation, presided over by the Rev. George T. Ingram, was held on the 28th January. The pastor's and the treasurer's reports for the past year indicated increasing prosperity. Addresses bearing on the church's work and worship were delivered by several of the members. The obtaining of a new organ was suggested, and more than two-thirds of the sum required was subscribed before the meeting terminated.

MADAGASCAR.—The foundation-stone of another of the memorial churches in the capital of Madagascar has been laid on the very spot where, in 1849, four Christian nobles, including a lady, were burned alive; and the bodies of fourteen others, who had been hurled over the lofty precipice at Ampamarinana, were also consumed. It will be built by the contributions of the children of friends to the London Missionary Society.

SCARBOROUGH.—For several weeks past it was known to the members of the Bar Church that the building committee of the new Congregational church had unanimously invited their pastor, the Rev. R. Balgarnie, to take the entire charge of the spiritual interests of the South Cliff Church, which owes its origin and material prosperity chiefly to his untiring energy and zeal. On Wednesday evening the rev. gentleman read at the Bar Church a letter, in which he said that while his personal feelings would lead him to remain at the Bar Church, conviction of duty obliged him to undertake the pastorate of the South Cliff Church.

DONAGHMORE.—On Monday, the 27th of January, the Rev. James Grant, late of Nottingham College, was recognised as the pastor of the Independent church at Donaghmore, in Ireland. After engaging in devotional exercises, conducted by the Rev. D. Fletcher, of Moy, the meeting was addressed by the Rev. R. Sewell, of Derry, on the doctrines, church government, &c., of Congregationalism. The Rev. Jos. Stirling, of Armagh, asked the usual questions, which were answered by Mr. McNaughton, the senior deacon of the church, and by Mr. Grant, in a very satisfactory manner. The Rev. H. Kelsoe, of Donaghy, offered the prayer. The Rev. John White, of Belfast, addressed the young minister on the nature of his work, and how to perform it efficiently. The Rev. W. Tarbotton addressed the church and congregation, in very affectionate and impressive terms, on the duties and responsibilities of Christians generally, after which Mr. Sewell closed the engagements with prayer and the benediction.

TONBRIDGE.—On Monday last the memorial-stone of the new chapel and schoolroom connected with the United Methodist Free Churches, was laid in Priory-street, Tonbridge, in the presence of a large concourse of people. The ceremony was performed by Mrs. Baker, of Denmark House, with a silver trowel, containing a suitable inscription, presented to her on behalf of the building committee. The Rev. W. Reed, of London, delivered an address on the purposes to which the new edifice would be devoted, after which the service was concluded by devotional exercises. In the evening a numerously attended public meeting was held in the chapel at present occupied. Mr. Smith (Congregationalist) occupied the chair, and expressed his deep sympathy with the object of the meeting. He was followed by the the Revs. V. Down (circuit minister), W. Reed, J. Turner (Tonbridge), J. Stroud (Tonbridge Wells), and other friends, who delivered appropriate practical addresses. The new chapel will be a neat brick building, and will seat about 350 persons. The estimated cost is 750*l.*

LUTON CONGREGATIONAL CHURCH.—The annual tea-meeting in connection with the above place was held on Tuesday evening, January 28, and was the largest and most successful that has been held. Nearly 100 trays were given by the ladies of the congregation, and the spacious lecture-hall, which was most tastefully decorated, was well filled. After tea, the pastor, the Rev. J. Hiles Hitchens, F.R.S.L., occupied the chair, and the meeting was addressed by the Revs. Dr. Ferguson, Thomas Hill, of Finchley, R. Bond, T. Hands, A. C. Grey, and other gentlemen. The Luton Philharmonic Society, and the Congregational Church Choral Society, contributed much to the pleasure of the evening by a choice selection of music. It was stated that during the year there had been an addition of fifty-two members to the church; that notwithstanding the depressed state of trade, between 900*l.* and 1,000*l.* had been raised and that the various institutions were flourishing. During the evening the pastor, in the name of the congregation, presented an elaborately illuminated and beautifully framed testimonial to Mr. Joseph Andrews, professor of music, whose efficient services as organist had been regularly and gratuitously rendered for nearly two years.

CALLS ACCEPTED.—The Rev. George Nicholson, B.A., of Longsight, Manchester, has accepted a unanimous invitation to the pastorate over the Union Church, Putney, and will commence his stated ministry the first Sunday in March; the Rev. George Slater, of Hereford, to the pastorate of the Baptist church and congregation at Tetbury; the Rev. W. Inglis, of Wootton, Beds., to the pastorate of the Baptist church, Soham, Cambs.; the Rev. J. J. Dalton, of Dunchurch, Rugby, and formerly of the Metropolitan Tabernacle College, to the pastorate of the church at Pinner.

NEW COLLEGE.—On Friday evening, January 31st, the students of New College, London, held their annual missionary *soirée*. The chair was taken at six o'clock by Mr. A. F. Joscelyne, B.A. After singing and prayer the meeting was addressed by the Rev. M. A. Sherring, M.A., LL.B., who spoke of the beneficial influence of education in the East, and of the work he had been doing in Benares. The Rev. T. D. Philip, B.A., described the missionary's work in South Africa. In African, as in English, churches there are those who are the glory and the joy of their pastor, as well as those who cause him much sorrow of heart. The Rev. J. Gill, secretary to the Society for the Propagation of the Gospel among the Jews, spoke of the general condition of the Jews, and of the obstacles which prevent, in many instances, the Jew from accepting Christianity. A vote of thanks to the speakers was proposed by Mr. J. W. Ellis, seconded by Mr. W. M. Metcalfe, and carried unanimously. The Rev. T. D. Philip closed the meeting with prayer.

THE BIBLE SOCIETY HOUSE.—The British and Foreign Bible Society, having been compelled by City improvements to abandon their house in Earl-street, have built themselves a new place in the line of the new street from Blackfriars Bridge to the Mansion House. On the last occasion of meeting, the directors and principal friends residing in London were invited to a devotional service, which took place on Wednesday, at two o'clock, in the spacious board-room which has for so many years been the scene of their important labours. After prayer by the Rev. C. D. Goodhart, M.A., addresses were delivered by the Rev. Daniel Wilson, M.A., and the Rev. John Stoughton, on the rise and progress of the society's operations, and the service was concluded by prayers by the Revs. S. B. Bergne and Dr. Osborn. The attendance was very large, including Mr. Josiah Forster, General Lawrence, Mr. Binney, Mr. Sheriff McArthur, and many clergymen and laymen of all denominations.

Correspondence.

DOCTRINAL TRUST-DEEDS AND ESTABLISHMENTS.

To the Editor of the Nonconformist.

SIR,—At a conference of young men at Hackney last week, under the direction of the Liberation Society, I ventured to affirm that, in my judgment, all trust-deeds of chapels which include a schedule of doctrines are justifiable only on those general principles which would also justify the existing establishment of a particular form of religion in this country. I believe that any possible establishment of any form of religion is politically inexpedient, and wholly incompatible with simple loyalty to truth. At the best it is a decent bribe; at the worst it is an odious and demoralising tyranny. But my suggestion that Nonconformists are themselves building up a rival Establishment, though respectfully replied to by Mr. White (the lecturer), was regarded as *wholly unintelligible* by others—and especially by the Rev. Frank Soden. If a minister of religion couldn't even see *what I meant* in such a case as this, I am sure there must be a thick fog somewhere; and a little discussion can scarcely fail to do good—at least to such people as myself.

Mr. Soden says that people have a right to do what they like with their own money and their own land. A, B, C, all the letters of the alphabet, subscribe, buy a freehold, build a church upon it, and vest it in certain individuals on trust that it shall be used for ever for the teaching of certain doctrines and the performance of certain ceremonies. The subscribers believe the doctrines to be true and the ceremonies useful; but if they are mistaken, if the doctrines are false and the ceremonies superstitious, I am told that it is a purely personal and not a national affair. The subscribers have a right to do what they will with their own.

Now I am quite sure that this doctrine is at least

opposed to the whole tenour of English legislation. A man has *not* a (legal) right to do what he likes with his own *money*. Most people know something about the case of Mr. Thellusson's will. He wished his property to accumulate for a certain period, at the end of which period the party entitled to enjoy the accumulation would have been entitled to a fund estimated at above 19,000,000*l.* sterling. But "it was thought expedient to put a check, for the future, on dispositions of this description; and it is consequently now provided by Act of Parliament (39 & 40 Geo. III. c. 98) that no such accumulation shall be allowed for a longer term than, &c." ("Stephen's Commentaries," i. 563). In other words, *every* disposition of property is a *national* and not merely an individual affair.

The alienation of *land* in perpetuity is much more obviously *guarded* by many legal protections, as the very numerous Statutes of Mortmain prove. In fact, the anti-State-Church question is only a particular case of a much deeper question, viz., how far shall any man have a right to encumber the very soil of the nation after he himself has passed away? In the case of *Popish* endowments—in the case of *Anglican* endowments—Dissenters can see the inexpediency and the injustice of the tyranny of the dead over the living; but in the case of Evangelical-Nonconformist endowments they can see nothing but a private affair.

If it is right to vest an estate in fee simple in Lower Clapton in trustees for the teaching of a certain schedule of doctrines for ever, will somebody tell me why the great mass of Anglican Church property should not revert to the Roman Catholics? and DEFINITELY how far the Liberation Society means to interfere with the property of the Established Church? Does it propose *only* to interfere with the *positive* and to let alone the *permissive* (which is immeasurably the most important and the most mischievous) establishment of religion?

I am, Sir, yours, &c.,
W. KIRKUS.

Hackney, Feb. 1, 1868.

To the Editor of the Nonconformist.

DEAR SIR,—I am exceedingly sorry to see in your report of the Hackney meeting the kind of talk the Rev. W. Kirkus saw fit to indulge in; and especially just now, when earnest Liberationists are trying to clear the ideas of our young men on the great question. He meddled only to muddle, using the word "establishment" equivocally, and Mr. Kirkus is enough of a logician to know the mischiefs which must follow. Let us assume that doctrinal trust-deeds are unwise and wrong. I grant him that; but I say that this has nothing to do with the question of a Church Establishment. The four main features of our Established Church in England are these:—

1. The civil Government *Pays* the Church by allowing to it the use of tithes (now converted into rent charges), parsonages, glebes, places of worship, and other public property of the nation, which is at the nation's sole disposal, by and with the authority of Parliament. 2. The civil government keeps it in the *Prison* of a grievous bondage; 3. Unfairly gives it *Preference*; and, 4. Visits with sundry *Penalties* those who dissent from it. In the case of Free Churches, with doctrinal trust-deeds, not one of these features is to be found. No national funds are placed at their disposal. There is no bondage for those who build the church, and decree what the trust-deed shall contain. Nor is there bondage for those who come afterwards, unless it can be shown that every free born Englishman has a right to the enjoyment of every institution built by private benevolence (not by national funds, mark), no matter what the ends contemplated by the builders. Again, no preference is shown. These benevolent builders of churches are allowed to do simply what all the nation might do. Lastly, no penalty of any kind alights on outsiders. I may agree with Mr. Kirkus in objecting to doctrinal trust-deeds; but I am unwilling to allow the valiant army of young men rising on every side to aid our cause, to be blinded and confused with dust, which is quite as well out of their way.

Yours truly,
HENRY T. ROBJOHNS.

Newcastle-on-Tyne, Feb. 1, 1868.

THE IRISH CHURCH QUESTION—PETITIONING PARLIAMENT.

To the Editor of the Nonconformist.

DEAR SIR,—Is it not possible that the Nonconformist opponents of the Irish State Church are too secure in the belief that the question can only be settlement by impartial disendowment? The governing classes of the country have yet to be won over to that conviction. The Whigs still hold out. Earl Russell has not yet recanted his views in favour of two or more state supported Ecclesiastical bodies in Ireland, and Mr. Cardwell has lately expressed his approval of such a policy. The tone of the *Quarterly Review* in its last number suggests that the Tories are quite ready to endow the Catholic clergy, if by that step, the Irish Church can be preserved. That Conservative organ refuses to accept the *non possumus* of the Irish hierarchy, commends them for repudiating what has not been offered them, but is confident, that when it is made by those who have the power of giving effect to their proposal, it will be, and must be accepted. With hardly any exceptions, the Peers would, it cannot be questioned, accept such a scheme, and be quite ready to save the Irish Church by sharing its revenues with the Catholics. Mr. Disraeli is unfettered, or no doubt ready to educate his party to a timely surrender of a doomed monopoly. The course which Mr. Gladstone would take is by no means certain. He is indeed for "religious equality," but that may be interpreted as "levelling up" as well as "levelling down"; and the former is the process which, I believe, *most* Liberal members of Parliament would prefer, if it could easily be effected—because, from the politicians' point of view, the abolition of the Irish State Church is a question of enormous difficulty, involving a conflict with vested interests, and a prolonged and bitter struggle from which they shrink. Again, the *Times*, whose power we must all admit, heads many of our influential journals in demanding that the Catholic clergy should be endowed out of the Irish Church property. In fact, educated society, apart from religious bodies, is, if not entirely neutral, ready to accept any feasible scheme for effecting the inevitable change in the easiest fashion. It will acquiesce in Catholic endowment, as it has acquiesced in household suffrage, at the call of necessity.

"Something must be done about the Irish Church" everybody says—but *what* is that something? Are Free Churchmen sure that it will not be a disastrous compromise? The High Church clergy do not perhaps care greatly for a Church which is chiefly an embodiment of Low Church dogmas. But would they stoutly oppose a transaction which would save the establishment principle in Ireland? The Broad Church is, to a large extent, ready to accept religious equality in the Whig sense, as strengthening their favourite principle of comprehension. Evangelical Churchmen, while with one hand opposing the building up of Romanism, would, with the other, back up the present State Church, and perhaps agree to anything that would save the Establishment. The Irish Presbyterians are apparently chiefly intent upon preserving their *Donum*, and might perhaps be bribed by extended grants into acquiescence in a compromise with the Catholic clergy. Even in Scotland there is a party in the Free Church, headed by Dr. Begg, which is obstreperously hostile to disendowment, and have frustrated the proposed union with the United Presbyterians, because they will not surrender the State Church theory.

I need not extend this review of the situation; but I have said enough to indicate that the triumph desired by Liberationists in the coming struggle will not be easily won. My conviction is that it will not be won *at all*, unless the manifestation of public opinion is strong, clear, and overwhelming in favour of the complete abolition of the Irish Church. It may be that the current of feeling among a considerable part of the middle and working class is languidly hostile to all endowments in Ireland. But it has yet to be aroused, marshalled, and brought to bear on the Legislature with irresistible force, or it will not be heeded by compromising statesmen. *They* evidently do not as yet see that they are shut up to impartial disendowment. They have a wholesome dread of Nonconformist vigour when thoroughly in earnest; but it should never be forgotten that Sir Robert Peel triumphantly carried the Maynooth grant in spite of the formidable and persistent opposition of all Protestant bodies in England.

The tendency of these remarks is not to discourage the opponents of indiscriminate endowment, but to stimulate them to action. Let us take nothing for granted—least of all that we can easily turn aside political parties—if they determine to combine on the specious plea of state policy, in favour of sharing the Irish Church property among two or more ecclesiastical bodies. It is a maxim with them all that such questions can only be settled by compromise, and that maxim Mr. Gladstone, the Liberal leader, has not, so far as we know, repudiated in respect to the Irish Church.

I think no one, however averse on general grounds to an appeal to a moribund Parliament, would dispute that two or three thousand petitions with half a million signatures to the House of Commons, during the Session about to open, asking for the abolition of the Irish Church, and repudiating the indiscriminate endowment of ecclesiastical bodies in Ireland, would convince our legislators that the day had passed for any attempt to continue the State-Church principle in Ireland. Is it wholly chimerical to hope for such a demonstration of public feeling? The late conference at the City Terminus Hotel strongly urged petitioning, but I do not observe any particular indications that that advice is being followed. Is it expedient that half of the Session shall be allowed to expire before anything of the kind is done? Ought not Free-Churchmen, in a matter so vitally affecting their own cherished principles, to lead and guide public opinion? A dropping fire of petitions all the Session, and never relaxed, would educate our politicians in the most practical form. It would be an appeal to them which they could not evade. It would, if well sustained, convince them that the indiscriminate endowment principle with reference to Ireland, could not be carried out. And it would educate also the opinion of the country, bring the question more constantly under view, strengthen the hands of the few earnest advocates of disendowment in Parliament, give a tone to the debates on the subject, and ripen opinion on the question for the coming general election. Lectures may do much, public meetings are not without effect—but, at the best, such work is slow in operation and partial in its results. But petitions to Parliament, besides being a Constitutional appliance, are, on a great question like that of the State-church, felt and recognised by our legislators, and through them by all classes who form and control public opinion. There will be plenty of petitions from the Irish Church monopolists, and is their challenge not to be responded to?

My strong conviction is that just as public opinion takes shape this year on this important subject, so will it find expression in the General Election next spring. If the advocates of disendowment take the field early, and with all their force, they will probably draw after them not only the general sentiment of the community, and Irish feeling, but also the political class who will have to settle the Irish Church question. But if they are supine, or vacillating, or over-confident, may not the Irish Church difficulty be settled after a fashion which will establish a fatal precedent, and form a fresh bulwark to the State Church principle?

I am, &c.,
FOREWARNED.

London, Feb. 4, 1868.

THE SENIOR WRANGLER.

To the Editor of the Nonconformist.

SIR,—An impression appears to prevail, judging from a paragraph in this month's *Liberator*, and from remarks made at the Hackney Conference of the Young Men's Association in connection with the Liberation Society, that the Senior Wrangler of the present year is disqualified for obtaining a fellowship. This idea has its origin in a purely gratuitous assertion made anonymously in the *Cambridge Independent*. Unfortunately the many papers which copied the assertion have taken no notice of the letter in which, upon the first opportunity, Mr. Moulton contradicted the officious and groundless assumption. That gentleman wrote as follows:—"I have never held opinions, doctrinal or otherwise, which would interfere with my being a member of the Established Church. Hence the religious tests in the University do not affect me personally, though I have as great a dislike to their being inflicted on Dissenters as your [anonymous] correspondent seems to have." I may add that the cause of religious equality in the University is progressing far too rapidly, as shown by the strong feeling on the part of the majority of the junior Fellows, and by recent debates in the Union Society, to need any support from the dissemination of inaccurate reports. Trusting that as an act of justice to my friend Mr. Moulton, you will publish this letter,

I remain, your obedient servant,
AUGUSTUS S. WILKINS.

St. John's College, Cambridge, Feb. 5, 1868.

DISSENTING INTOLERANCE AND PERSECUTION.

To the Editor of the Nonconformist.

SIR,—I observe in the *Church Times* of this date (Feb. 1. 1868), a lengthy letter from Rev. Thomas W. Mossman, Vicar of West Torrington, near Wragby, Lincolnshire, complaining bitterly of the persecution inflicted by the Dissenting poor law guardians of "this Dissent-ridden parish," on a poor man named John Brown, formerly parish clerk, and his wife. The vicar says in a tone of evident exaggeration, "I believe the relentless rigour with which they have been oppressed is unexampled in modern times." The vicar's case seems, briefly, to be as follows. On May 11th last, John Brown was turned off the farm on which he had worked more than fifty years at two hours' notice—and at the same time he was turned out of his cottage. He applied to the Union for help, and was allowed 4*s.* a week and a loaf for himself and his wife. The vicar appealed to the readers of the *Church Times* last July for aid, and received sufficient contributions to enable him to supplement the parish allowance by the addition of 4*s.* more. The guardians, for some reason not stated, shortly withdrew the loaf,—and subsequently, finding that the vicar's charity was adding 4*s.* a week to their allowance, withdrew that allowance also, leaving the man dependent on the vicar's fund. The vicar attributes this action of the guardians to the influence of Mr. Anthony Sharpley, who is guardian of the poor for the parish of West Torrington, and "a person of considerable note amongst a sect called Free or Reform Methodists, as a public speaker, preacher, extempore prayer, &c. and builder of meeting-houses." Another Mr. Sharpley—Mr. John Sharpley—is credited with turning the poor man out of house and home, and telling the aged couple that "if ever they went to Church again they might seek their bread elsewhere." Mr. Mossman says he has still a "long dreary story of oppression to tell, and as I write, I am sick at heart to think of it all,"—but it may be presumed the worst has been told.

I should like to know if any of your readers know anything of this case, and whether the vicar's story may be read in a different light. It is not obvious at first sight that any sectarian element, Dissenting or other, is involved in the action of the poor law guardians. They might reasonably argue that the poor man as parish clerk had a certain claim upon the Church, and that if he was being supported by such a large body of influential people, that a sum of 25*l.* could be raised in order to supplement parish relief, parochial interference in his behalf was unnecessary. Whether they were

justified in so reasoning must depend upon all the circumstances of the case, best known to themselves. Mr. Mossman's statement does not help us to judge.

The most important charge against Dissenters, however, is that the poor old man was turned out of house and home at two hours' notice, because he went to church. If this is true I am quite sure Dissenters have more reason to be indignant at such a precedent than members of the Regnant Sect, and the *Nonconformist* is, of all papers, the fittest organ for the exposure and rebuke of such practices. Let me, through you, challenge Messrs. Sharpley and the Dissenters of West Terrington to explain and defend themselves. The vicar charges them with intolerance and persecution. I hope, for the credit of Dissent, that the charge is untrue—but it is at any rate worth refuting.

Yours very truly,

Blackheath. R. M. T.

"MORE TEACHERS WANTED FOR LONDON—SAY 20,000."

To the Editor of the Nonconformist.

SIR,—The Committee of the Sunday School Union are about receiving from the Metropolitan Auxiliaries and Country Unions the statistical returns for the past year, showing the present position of the connected schools.

Whatever may be the results from the Country districts, one thing is certain—that in London there is a very great deficiency of Sunday-school teachers, as will very probably be known when the auxiliaries present their annual reports. Teachers are wanted in existing schools—which are weak and inefficient in consequence—teachers are wanted for the opening of "New Schools" in destitute districts, which is retarded by reason of the want of agency.

It would be easy to name some fifty or sixty districts in the Metropolis where the immediate opening of a Sunday-school would be a great blessing to the neighbourhood, where the children are in almost heathen darkness, and in close proximity with churches and chapels which abound in this "Christian London." But the reply is "No teachers," "We cannot spare any from our present schools."

The Committee of this Union—ever anxious for the prosperity of their beloved institution—have arranged a plan whereby teachers and scholars coming up from the provinces to London may be introduced to schools near their new abode, and thus be retained in the work amongst us. Allow me here to introduce copy of form prepared for use in the schools which will explain the object we have in view:—

Sunday School Union, 56, Old Bailey, London.

Dear Sir,—The committee of the Sunday School Union invite the co-operation of superintendents and secretaries in securing the immediate introduction to another school of those teachers or scholars who, owing to change of residence, leave the school to which they belong.

The great want of teachers makes it very desirable that those who are obliged to leave their work should find a new sphere of labour without delay; and it is of the utmost importance that children, and especially elder scholars, who remove to London or other large towns, should immediately become connected with another school.

Have the kindness therefore in any such case to fill up the form below, and address it to the secretary of the Extension Sub-committee, Mr. W. Jackson, 56, Old Bailey, London, E.C., who will at once communicate with the officers of a school in the neighbourhood to which the teacher or scholar has removed.

Yours very truly,
WILLIAM H. WATSON,
WILLIAM GROSER,
AUGUSTUS BENHAM,
FOUNTAIN J. HARTLEY.

PARTICULARS OF REMOVAL.

Name or Names.....
If Teacher or Scholar .....
Age (if Scholar).....
New Address in full .....
If any Denomination is preferred .....
(Signed) .....
Superintendent or Secretary.
Address.....
Name of School.....
Date .....

The plan has met the cordial approval of several Country Unions, but as some have not corresponded on the subject, I venture to ask the aid of your influential paper to make the scheme more widely known, feeling convinced you will heartily approve and recommend it. I shall be happy on the receipt of a line to forward these forms to unions or schools not yet supplied—and moreover earnestly soliciting the kind co-operation of the honoured pastors of our churches, to whom we look for help especially in this matter, and other friends possessing influence as Christian leaders amongst the young men and women of our land.

Consider the words of that prince of workers for Christ, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit which are God's."

Yours, very truly,
WILLIAM JACKSON.

Secretary Extension Sub-Committee.

N.B.—A list of metropolitan schools with their officers has been prepared for reference in cases of removal. Communications from country friends welcomed and answered.

56, Old Bailey, E.C., Feb. 4, 1868.

HANNAH-STREET ENGLISH CONGREGATIONAL CHAPEL, CARDIFF.

To the Editor of the Nonconformist.

MY DEAR SIR,—Favour me with a short space, respectfully and yet very urgently to solicit the perusal by your kind-hearted readers of a paragraph in your advertising columns, headed as above. Dissent has done mighty and noble things in the Principality. It has provided voluntary and adequate religious teaching in every town, village, vale, and hill side throughout the land. It has brought the mass of the population under Gospel influences. It has caused the Sabbath to be better observed in Wales than in any other part of the United Kingdom, and has made the country comparatively free from crime. But this great and varied achievement of a free Gospel will soon be fearfully neutralised, unless "the signs of the times" be properly recognised by the prompt provision of English places of worship. Our country is passing through a most momentous crisis—a crisis that will either perpetuate the noble deeds of our self-denying ancestors, or effectually undo their great work, and that in exact proportions as the present opportunity is improved or neglected. The Welsh churches are neither blind to the indications of Providence, nor deaf to the call of duty. But there are, at least, occasional limits, to the ability even of willinghood. The rapid advance of education, and the consequent elevation of taste, have necessitated the rebuilding in a more costly style of nearly all the Welsh chapels. The responsibility incurred by the Calvinistic Methodists, the Baptists, the Wesleyans, and the Independents of Wales, in remodelling and enlarging their chapels, during the last twelve years, cannot be much under half a million of money. Still, in spite of this heavy burden, all the above-mentioned four denominations are "up and doing" in the establishment of English places of worship. We have been jocularly or earnestly called "beggars" by our English friend. Well, we have begged, and have begged very hard; but we can show substantial results in the ability of the voluntary principle amongst a million and a quarter of plain people, and in a comparatively poor country to erect and maintain nearly 3,300 places of worship. We have paid back fourfold all that we have received from England in the English places of worship already provided by us. Though all denominations are worthily and magnanimously moving in the erection of English chapels, we cannot unaided meet the emergency. Hence we openly, manfully, and believingly appeal to our English friends, i' not to *come*, to *send* over to assist us. Differing as we do in race and language, we are thankful to think that in our country there is neither open revolt nor secret treason. Our highest ambition is satisfied in protecting the religious triumphs of our forefathers, and in transmitting them, not merely unimpaired, but in increased dimensions, to our posterity. Our immediate duty is adequately to provide English places of worship for the large towns and the populous manufacturing districts. This, and this alone, induced me, with my frail health, to incur, in connection with a few others, the heavy responsibility of building an English chapel in the thickly populated part of Cardiff where I reside. I have been generously supported by friends in England; but to secure a second donation of 250*l.* from that prince of givers, Mr. S. Morley, I have yet to secure 600*l.* by the opening of the chapel in May next. May I fervently appeal to the wealthy and well-to-do amongst your readers for aid to make up this sum? The following recommendations will have weight where my name is little known. Hoping I have not written in vain, I have the honour to remain,

Yours very truly,
JOHN DAVIES.

Mount Stuart, Cardiff.

[The special circumstances of the case induce us, in this instance, to suspend our usual rule against the insertion of such appeals as the foregoing in our correspondence columns.—ED. *Noncon.*]

THE WEST RIDING HOME MISSIONARY SOCIETY.

To the Editor of the Nonconformist.

SIR,—As hundreds of copies of the *Nonconformist* are taken by members of our churches in the West Riding, and it is to be seen in three newsrooms of the town in which I live, will you allow me a short space in your valuable columns to appeal to your readers on behalf of the West Riding Home Missionary Society, which never in any period of its history required more the loving sympathy, the earnest prayers, and the generous support of our churches?

The objects of the West Riding Home Missionary are fourfold. First, the preaching of the Gospel. Secondly, the assistance of weak churches in the towns and villages of the West Riding. Thirdly, the formation of Congregational churches. And fourthly, the support of Evangelists.

For many years the income of the society, which averages about 1,200*l.*, has been spent almost entirely in helping the weak churches, and very little has been done to aid in preaching the Gospel in our populous and rapidly increasing districts. According to the religious census of 1851, there were more than 500,000 sittings required in the West Riding. Supposing every inhabitant were wishful to attend Divine worship, and making due allowances for those who cannot possibly attend, and for the number of churches which have been erected since that period, the amount of spiritual destitution is still perfectly appalling. As a branch of the Holy Catholic and Apostolic Church, we Congregationalists have done comparatively little to meet this amount of spiritual destitution, but happily we are awakening to the sense of our neglect, and are beginning to open new ground into which to sow the seeds of eternal life. From careful inquiry, it has been ascertained that there are at least twenty-five places within the West Riding, presenting suitable localities for the erection of churches, which churches might in the course of a few years become self-supporting. Into five of these districts evangelists have been appointed during the last two years, in addition to the assistance given to forty-three missionary stations. With additional funds much more could be done. In asking the friends of the society to increase their subscriptions, and the churches to increase the amount of their collections, we only wish to take our fair share of evangelising the West Riding. We would do this in no sense of rivalry to any section of the Christian Church. We have our work to do, and it is right and necessary, if we would maintain our spiritual vitality, that we should do it. But in doing it, we hold out a brother's hand to all who love our Lord Jesus Christ in sincerity. At a time like this we may not, we must not stay in our work for Christ. With Ritualism advancing on one hand, and Rationalism on the other, "necessity is laid upon us; yea, woe unto us if we preach not the Gospel!" May we "work whilst it is called to-day, for the night cometh when no man can work."

I am, Sir, yours sincerely,
J. A. CLAPHAM.

Bradford, February 1, 1868.

Foreign and Colonial.

FRANCE.

The Government Press Bill has been the subject of animated debates for several days. M. Thiers made a long and brilliant speech in favour of the liberty of the press, and was supported by M. Pelletan and M. Jules Favre. Its chief supporters were M. Pinard, the Minister of the Interior, and M. Granier de Cassagnac. Several councils of Ministers were held, and it was said that the Government were willing that the bill should be thrown out by the majority. On Tuesday, however (the general discussion having closed), the first article was proposed, when M. Rouher made a speech. Referring to the Emperor's letter on the 19th of January, he denied that any attempt had been made to obstruct the liberal movement, and said:—

The Government has honestly accepted the work entrusted to its care. A certain amount of anxiety had been shown respecting the opportuneness of the bill. We have carefully examined the question, and from that examination have come to the firm conclusion to sustain the bill energetically. We had entered into an engagement, and a strong Government should never retreat from its engagements. We do not fear the press. We have the means to keep it within bounds. M. Rouher did not believe in the modification of party feeling, but in its impotency. He said:—"The majority ought, therefore, to side with the resolutions of the Government, and not allow a division in its ranks. A new generation has arisen. Four millions of electors who made the First Empire are dead. Four millions of new electors have thrown new life into the nation; they should not be stopped, but guided."

Articles 1 and 2 were adopted successively.

The *Patrie* and the *France* refuse to believe that the bill on the press will be withdrawn. The *France* calculates that about 170 will vote for the bill, and 69 against it.

The recent defeat of the French Government in two of the provincial elections for the Corps Législatif has been retrieved by a decisive success at Lille. The Government candidate, M. Desrotours, who was the son of the late Deputy, has been carried by 20,500 votes against 8,800, chiefly by clerical influence, and by his declaration that he would not have supported the Army Bill. The Opposition candidate was a Protectionist.

GERMANY.

At the sitting of the Prussian Chamber of Deputies on Saturday the debate came on upon the bill settling the amount of compensation to be granted to the monarchs recently "retired from business," the King of Hanover, the Elector of Hesse, and the Grand Duke of Nassau. Count Von Bismarck, in urging the bill, dwelt upon pecuniary compensation as "unquestionably preferable to the territorial compensations formerly proposed":—

He would rather have expended much money, and have granted a large compensation to Austria for the Duchies, had that Power been inclined to accept such an arrangement. The peace concluded was favourable in a pecuniary point of view. The province of Hanover had brought with it a large amount of property in cash, and the transaction was advantageous to Prussia. Were the opportunity to occur again he would not hesitate to adopt the same course, and, if requisite, grant even a larger sum. He (the speaker) was better able than the house to overlook the political situation. The Government could not carry on public business if the bill were rejected, nor would the Liberals be able to conduct the Administration under such circumstances for six months.

Some little debate followed, during which Herr Waldeck severely criticised what he called the sham constitutionalism of the Government. The King, he said, ought to be grateful if the house relieved him from the obligation into which he had entered, and 25 million thalers would be saved to the country. The debate being declared closed, the house voted by 254 to 130 votes the bill proposed by the Government.

On Tuesday on the proposal of the Government to establish a special fund for the province of Hanover by placing the former Royal domanial fund at the disposal of the Hanoverian Provincial Estates for provincial purposes. Count Bismarck said—

The Government have introduced this bill with the view of preparing the way for a greater extension of the system of administrative decentralisation. The Government entertains, with the sanction of the King, the same intentions as regards the other provinces, and intended even to devote a portion of the Budget to their special benefit. The Government firmly maintains the proposal to establish a provincial fund for Hanover.

On the occasion of M. Benedetti, the French Ambassador at Berlin, presenting his credentials as the representative of France to the North German Confederation, the King of Prussia said that he was happy to behold in that step a certain pledge of friendly relations between the two Governments. He also spoke of the remembrance he should always retain of the reception he met with at Paris from the Emperor and Empress of the French. All Prussian Ministers at foreign Courts are now in possession of credentials as representatives of the North German Confederation.

AUSTRIA.

The Emperor is passing a few days at Buda, and the Empress will remain there some time. There was a spontaneous illumination of Pesth on their arrival.

A long telegram from Vienna summarises the more important portions of the Austrian Red Book, which has been laid before the delegations. It contains 158 documents, which are preceded by a statement of the position of the empire. Referring to German affairs, the statement says:—"Austria entertains, since the Treaty of Prague, the same peaceful and friendly sentiments towards Prussia and Italy as towards the other Powers. Though Austria's loss of her position in Germany did not imply the extinction of her sympathies towards her former Federal allies, she, nevertheless, would not side with Prussia in the Luxemburg difficulty. On the other hand, she would not attempt to profit by a war between France and Prussia, and the Imperial Government therefore took care to prevent the Emperor Napoleon and the French statesmen from expecting the co-operation of Austria in a conflict with Prussia." The friendliness which Italy has shown to Austria is subsequently acknowledged. The statement of the Red Book referring to the Eastern question declares that international obligations and Austria's friendly relations with the Sublime Porte have prevented the Imperial Government from giving any support to the Candian insurrection. It explains why Austria did not take part in the collective step taken by the Powers, and why she, on the contrary, did give in her adhesion to the proposal for a commission of investigation into the affairs of Candia, where, it says, the work of pacification is making most gratifying progress.

ITALY.

The Chamber of Deputies is discussing the budgets of the several Ministries.

The persistence shown by the clerical party at Padua in celebrating a *Te Deum* for the Papal victory at Mentana has elicited a rebuke from the Government in the shape of an order issued to the prefects throughout the kingdom to prevent the celebration of such services wherever attempted.

The marriage of Prince Humbert with Princess Marguerite of Genoa has been arranged for the 26th April. The event is one of no little interest to the Italians, and M. Gualterio, the newly appointed minister of the Household, has been sent to Rome to ask from the Pope the necessary dispensation for the religious ceremony. The announcement of the intended marriage has given rise to a report that it will be followed by the abdication of Victor Emanuel in favour of Prince Humbert. The *Daily News* correspondent speaks of "the rare intellectual and moral qualities of the amiable Princess whom the heir of the Italian throne is about to wed." He adds:—

The Princess Marguerite is still very young; she only attained her sixteenth year last November, but her mind has been most carefully cultivated, and the moral influences by which she has been surrounded, especially the enlightened and liberal training of the lady who has had the chief direction of her education, have been attended with the happy result of imparting to her the soundest principles and the purest tastes. She possesses a much more extensive knowledge of modern languages than has hitherto fallen to the lot of either Italian princes or princesses; she has a thorough relish for and a fair proficiency in art; she has poetical powers of an order which would invite and receive careful cultivation if she were born in a far humbler sphere; but, better than all this, a kindness of heart and a sincere desire to do good, which will now find the amplest opportunities for their constant and legitimate exercise. It is only natural that such merits should have been best appreciated amongst the members of her own family, and when to such merits are added the attraction of her youth and her great personal beauty, it can excite no surprise that precisely on her the choice of the young Crown Prince of Italy should have fallen. I believe that, so far as domestic virtues and affections are concerned, no other marriage—none, at least that we have ever heard spoken of—could furnish to the royal house of Italy such a guarantee both for the happiness of the heir-apparent to the throne, and for the sincere and admiring loyalty of the people. The Italians have many defects in their character, but they all appreciate good sense, respect intellectual culture, and intensely admire beauty, and in the wife of the Crown Prince—"The lily of Savoy," as the people of Turin love to call her—they will find the happiest union of all the three.

AMERICA.

According to a cable despatch of the 4th, Mr. Adams is stated by the New York papers to have resigned the post of United States Minister in London. By the same means we learn that what is called the Anti-Contraction Bill, suspending Mr. M'Culloch's authority to contract the currency, has been finally agreed to by both Houses of Congress, and is now law. Also, that Congress has passed a bill repealing the internal tax on cotton immediately, and removing the duty on the importation of foreign cotton after the 1st of November next.

By the ordinary mail, to the 25th, we learn that the Committee of Foreign Affairs have come to an agreement, and it is reported that they will soon introduce a bill declaring that naturalised citizens abroad are entitled to the same protection as native-born citizens, unless such protection shall have been forfeited by crimes against the Federal laws or against foreign Governments committed within their jurisdiction, or by desertion from actual service in or by enlistment in any foreign army or navy, or by adoption of a domicile beyond the limits of the United States for over one year. By this bill the President would be authorised to demand the release of citizens detained by foreign Governments upon the ground of Federal naturalisation not absolving them from allegiance to their native country. Should the release be refused or delayed, the President would be authorised to cause the arrest of any subject of such foreign Government as an indemnity and reprisal.

President Johnson has sent a message to Congress announcing that the bill granting political equality in the district of Columbia has failed because Congress has adjourned before the expiration of the ten days allowed to the President by the Constitution for the consideration of bills.

It is reported that the Reconstruction Committee have agreed to report a bill to deprive the Supreme Court of jurisdiction over cases arising from the execution of the Reconstruction Act.

ABYSSINIA.

Sir S. Northcote has received the following telegram from Sir Robert Napier, dated Koomayloo, January 25th:—"Cart road to Senafé open. One hundred and fourteen carts with supplies proceed to-morrow up the pass towards Senafé. The most friendly relations are being established with Prince Kassai. An advance force will proceed immediately towards Antalo. The shell batteries will be moved to the front. One shell battery will accompany the advance troops. All well." The *Times* has received the following telegram from its special correspondent with the Abyssinian expedition, dated January 28, and forwarded from Alexandria, Feb. 1, 12.10 a.m.:—"Sir R. Napier has started for the front. A brigade of small arms advances to-morrow from Senafé on Antalo." Antalo is distant from Senafé a hundred miles as the crow flies; and the marching distance cannot be less than 125 miles.

FOREIGN MISCELLANY.

The Order of St. John of Jerusalem is about to be reconstituted, with the express purpose of devoting itself to the defence of the Holy See.

A young Russian lady, aged twenty-four, has just been invested with the degree of doctor of medicine by the University of Zurich.

Some excitement has been produced by the discovery that large numbers of negroes are still held in involuntary servitude in Kentucky under the form of apprenticeship.

The Story of a Wasted Life.—On the body of a young man taken out of the Seine the other day was found a paper with the following words:—"Nobody is to be accused of my death; the accompanying papers will establish my identity. I am an orphan, and have no parent on earth. Young, and in command of a moderate fortune, I had the weakness to dissipate it in the pleasures of debauchery. To-day, without resources, but habituated to a life of luxury and idleness, I am capable of nothing but to kill myself. And I do so."

The Difficulties of Dualism.—An amusing incident has occurred in the Hungarian Chamber, which shows that dualism, like unity, is not without its difficulties. The *North Eastern Correspondence* thus reports it:—"The Austrian budget had to be presented to the Trans-Leithan delegation, and it was indispensable that in laying it on the table it should be done in the Hungarian language. But the Imperial Chancellor of the Exchequer, Herr von Beke, does not know a word of Magyar. To get out of the difficulty he undertook the serious task of learning by heart the few words which he had to pronounce. He acquitted himself admirably. The Hungarian deputies were as delighted as they were surprised when they heard him speak; and, believing him to possess a competent if not a full knowledge of their language, they got round him, complimented him upon his fluency and accuracy of pronunciation, but, unfortunately, asked several questions in the Hungarian language. The Minister smiled, nodded, muttered something indistinctly, but made for the door as soon as he could, and disappeared."

The Population of France.—The movement of the population in France presents some interesting features, especially when compared with that of England. It appears than in the five years between 1861 and 1866 the population increased by 680,933, or less than one-third (0.37) per cent. per annum. In England and Wales the increase was one and a quarter per cent. (1·23), or nearly four times as rapid as in France. At its present rate of increase 183 years would be required for the population of France to double itself. But this is not all: of the 680,933 addition in five years, 328,412, or nearly half, is town population; in 31 out of 89 departments there was an actual decrease. The length of life in France is improving, but the number of births continues abnormally small—no more now in a population of 38,000,000 than in 1800, when the population was only 27,000,000. The birth-rate in France is 1 in 38; in England it is 1 in 29. The marriage rate is 1 in 127 in France; in England 1 in 113. The death rate appears to be nearly the same, or 1 in 44½.—*Pall Mall Gazette.*

The Arrest of G. F. Train and American Opinion.—The arrest of this funny stump orator at Cork caused some excitement in America, not altogether unmingled with amusement. Train's telegram by cable to the *New York World* is given by that paper as follows:—

Queenstown, January 18, 9·45 a.m.—Have just been arrested by the British Government. Was seized upon the Scotia immediately upon arrival out. Have told the Derby Cabinet that the American *ultimatum* is—Payment of Alabama claims and release of American citizens, or war.—George Francis Train.

Writing on the 24th, the Philadelphia correspondent of the *Times* says that the excitement had already died away:—"His speedy release, the announcement that the arrest was unauthorised, and the universal belief that he had procured his own seizure in order to add to his fame, have had the effect of dissipating the first outbreak of displeasure. The American press is now engaged in rallying the individual concerned for his inordinate vanity, and the wish is generally expressed that no notice be taken of the occurrence. It has not been mentioned in Congress, has lost its effect as a speculative influence, and in a few days will be forgotten."

MR. BRIGHT ON THE IRISH QUESTION.

On Tuesday evening Mr. John Bright and Mr. Dixon, the members for the borough, addressed, in accordance with their annual custom, a numerous meeting of their constituents in the Town-hall. Mr. John Jaffray presided, and briefly opened the proceedings.

Mr. Bright, who was very enthusiastically received, began by criticising Lord Stanley's speech at Bristol. The noble lord had deprecated the calling in of quacks because the doctors could not agree; but considering that the disease to be dealt with was more than a hundred years old, Mr. Bright thought if the doctors had not already found out anything about it, or what would cure it, it might even be wiser to try a quack. Lord Stanley said he would not allow the empire to be pulled in pieces; but if any man was determined to take that course he should at least be able to point out upon what principle the empire could be kept united; and both the noble lord and Mr. Roebuck, if they had nothing better to put forward than their late speeches, were not true friends of union, but the promoters of disaffection and separation. Mr. Bright had not a word to say in favour of the separation of the two countries, yet he would not hesitate to say this, that the Irish people never consented to the legislative union, and that their right to protest against it, and their right to seek for a restoration of their Parliament, if they thought it would be advantageous to them, had not been, and could not be, destroyed. Mr. Bright, for his own part, would never consent to any measure that would disturb legislative union till it was proved that in England statesmanship was absolutely dead, and that right and justice had failed to influence mankind. There was nothing that a Parliament in Dublin could do that the Imperial Parliament could not do if it tried to do it. There was nothing which Ireland could do for herself, if she were a part of the American Union, which their statesmen in London, if right and just, would not also do for Ireland. An Irish Parliament would certainly abolish the Protestant Church. Let the Imperial Parliament do it. Being himself a Protestant of Protestants, he could have no kind of religious sympathy with the organisation, with some of the doctrines, with many of the practices of the Roman Catholic Church; and, therefore, when speaking of the Protestant Church he was speaking purely of a political State organisation, built up in times past for the sake of what was considered the English interest, and kept up to please the prejudices of the supremacy party. The case had gone far beyond argument; it had gone altogether beyond the resistance of the Tories or the tinkering of the Whigs. (Cheers and laughter.) It was estimated that the value of the Irish Church property capitalised might be 13,000,000*l.* sterling, which was devoted to the sole instruction of a Protestant population about double that of Birmingham. The hon. gentleman went on to say:—

In point of fact, it is a huge political job, which ought never to have existed, and which, having existed, ought long ago to have been abolished, together with another which is somewhat akin to it. For Parliament gives the interest of more than a million of money, being 40,000*l.* in every year out of the taxes, to the Presbyterian Church in Ireland as a bribe, that it may not say anything about the 13,000,000*l.* which is given to the Protestant Church. Now, I have no idea of saying anything against the Protestants of Ireland—their present circumstances are not of their own creating—and still less shall I say anything against the ministers of their Church; for I doubt not there is to be found among them a fair proportion of energetic Christian men, finding themselves in adverse and unfortunate circumstances, but still probably labouring honestly in the places to which they have been appointed—(cheers)—but of the institution, as a political institution, I will venture to say that the time of its downfall has nearly come—(cheers)—and that it is essential for the good government of Ireland, for the tranquillity of that country, for the maintenance of the union with England in peace—it is essential that every trace of Protestant Church supremacy should be for ever abolished. (Cheers.) When it comes to be abolished, I would do no injustice either to the ministers or the members of that Church. Of course, all life interests would be cared for and preserved, and if it were not that I should take up too much of your time, and that I feel myself unable to go through what I wished to say, I would a little elaborate a plan by which I think some justice might be done with regard to the disposition of the funds which Parliament will receive as the Established Church of Ireland is gradually disposed of. I think if the sum were 13,000,000*l.* that it would not be just—and I hope some of my Nonconformist friends, who have very strong opinions on this question, and perhaps, have not looked at it in the same light that I have, will have a little charity for me when I say I believe it would not be just to take cathedrals and churches, and ministers and glebes, and all the tithes and everything that composes those 13,000,000*l.*, into the hands of the State, and to throw the whole of the present Protestant Church of Ireland bare and naked upon the country (Hear, hear.) I think there should be some very small—it might not be temporary—I think it ought to be clear and permanent appropriation to them of some not considerable sum of that whole amount; but that with this condition—that when the matter was disposed of, and the Protestants had received whatever was appropriated to them, they would become, as the Episcopalian Church in

Scotland, or the Wesleyan Church in England, a Church absolutely disconnected from the State, and altogether a voluntary institution. (Cheers.) I think, whatever was done in that way would also have to be followed up in other directions. (Hear, hear.) With regard to the Presbyterians of Ireland, who are receiving 40,000*l.* a year from the State, I think it would be quite easy, perfectly just, and probably most politic to make some moderate appropriation to them out of the same fund, while the *Regium Donum* of 40,000*l.* thenceforth ought to be discontinued. I believe Parliament would also feel justified in making to the great Catholic population of Ireland a similar moderate or small appropriation, to enable the Catholic Church in certain parishes to have a small glebe and a modest house for the minister of that church, but in all these cases it should be distinctly understood and enacted that when that 2,000,000*l.* or 3,000,000*l.*—for it could not take more than 3,000,000*l.* in all—was thus appropriated, all those churches would be independent and free churches in Ireland—not in any way connected with the State, and that thenceforth no person in authority and no law of Parliament should recognise by any special favour any member of any one of these three Churches. I know perfectly well that there are ardent friends of mine in the country who will doubt the wisdom of what I have said, but let me tell you and tell them that when you have a great political question to solve it is very desirable that you should, as far as possible, obtain the general consent of those upon whom your legislation is about to act. It is of no consequence to this country what becomes of 3,000,000*l.* of money; but it is of the very highest consequence that State Church supremacy in Ireland should be abolished, and that the voluntary system should be permanently and for ever established. Now, what would be the result? Let any of you fancy that he has been living in Ireland as a Catholic during all these years; what would be the result of such a change? Why the whole sentiment of the people would be altered; they would feel that the past was about to be forgotten, and that there was a new and better opening before them. They would feel that the State Established Church, which has been for 200 years the symbol of their degradation, was to be removed for ever, and I have no doubt whatever that the change would work the most wholesome, the most marked improvement in the sentiments of the Irish people towards the Imperial Parliament and Imperial connection.

Mr. Bright then turned to the land question. A bill to compensate tenants for improvements, such as had been shadowed forth by Lord Stanley, might do something, and he would adopt the ballot as a social remedy—it would take away the indisposition of landlords to grant leases. But the real great want of Ireland was this—that the Irish people should by some means or other be put in a position, gradually, rapidly if possible, of becoming the possessors and the cultivators of their own soil. (Loud cheers,) They wanted to create a great farmer proprietory class in Ireland. Well how were they to do it? First by removing all laws that fostered the accumulation of land in a few hands, and allowing natural laws to act, so that there should be large, and middle-sized, and small estates of every kind, according to the prudence and industry of men, and no law to prevent persons becoming the owners of large estates or small ones. The same want had been felt in other countries; it was felt for a hundred years in France, and it was felt in Prussia. In France the great evil was swept away by the terrible Revolution, which burst like a great volcano in the midst of Europe. In Prussia it was met, not by a revolution of violence, but by a gentle, a gradual, and most beneficent change of the law. This was the Prussian plan—

The Prussian Government has established what are called Rent Banks, to which any tenant can go who wants to buy a farm the owner of which is willing to sell it, and the bank will advance the necessary funds to pay for the farm, will step into the position of the landlord, and will arrange by a mode of operation perfectly easy to the tenant that in the course of a certain number of years he may pay off the purchase-money and become the absolute owner of the farm. (Cheers.)

But they wanted more than that, and Mr. Brigh called renewed attention to the scheme he had suggested fifteen months ago in Dublin—

It was a proposition that we should have a Parliamentary Commission for the purpose of acting as the Rent Banks act in Prussia—not only to help the transactions between the tenant and the landlord when they have agreed upon it, but to go about and negotiate for the purchase of large estates held by absentees, and having purchased them, the sale being voluntary on the part of the owner, they would then offer those estates in separate farms as far as was convenient or proper to the tenants who now occupy them. (Cheers.) You will recollect how all this was ridiculed. The very week afterwards a number of Irish gentlemen, some of whom had been loud in their ridicule of my suggestion, went to the Lord-Lieutenant to represent to him what a great advantage it would be to Ireland, and to the shareholders of Irish railways in particular, if the Government would purchase the Irish railways, and the Lord-Lieutenant is reported to have expressed himself in favourable terms of the project, and to have promised to lay it before his colleagues in the Government with such support as he was able to give it. I do not see much difference in the possibility of buying the estates of absentees and the railroads of shareholders who cannot work them to advantage, many of whom probably are absentees also, and live in Great Britain. (Cheers.) The money of the State was lent in Ireland to Irish landlords and to promote the erection of farm-buildings and flax mills and to create harbours. Why not for the purpose he described? Its practical operation would be this:—

If you find a man with a farm for which he pays 40*l.* a-year rent, and allow for a twenty-five years' purchase, which will come to 1,000*l.*—if you could get that farmer to agree to pay an increase of rent of only 10*l.* a-year, in thirty-five years he or his son may become the owner of the farm, during the period of paying the money back have absolute security, and could never be ejected as long as he paid his rent. (Cheers.) In fact, if the money is lent at the rate of the loans granted by the Harbour Commissioners, he would get his farm in twenty-five years, paying the same rent as he pays now, and during the whole of the time have absolute fixity of tenure, doing what he liked to the farm, as if he had paid the whole sum.

What would happen? The occupier of the land would find a new start to industry—the land would become the savings-bank for the family, every hour of work would be put into it, all manure would be collected for it. He might, in all probability, from his past savings do something towards paying for it, and he could raise money for a portion of it, in all probability, from some of his friends,—and perhaps in half the thirty-five years the land would be his own. By this certain process a farm proprietary would be set up in Ireland. The effect of establishing a peasant proprietary would be conservative. A man who had bought his farm would not sympathise very much with insurrection or with conspiracy. In every country in the world the possessor of land was the Conservative of that country. Mr. Bright said that though not an orthodox statesman, he had given counsel on many occasions, and orthodox statesmen had sought to reap reputation by following his advice. He concluded by saying:—

I have read the history of Ireland, and I know something of the terrible wrongs to which it has been subjected. I have travelled more than once extensively in Ireland, and have seen the sufferings of its people. I have thought much on her condition, on her sorrows, and her claims, and am anxious far more than I can express to urge upon my country and its public men such measures of relief and justice as will soothe the feelings of her population, and give to them life and hope, instead of darkness and despair. (Cheers.) The measures which, I propose, and which I have so imperfectly sketched to-night, would do no wrong to any human being in Ireland or Great Britain. They are measures based upon principles of justice, acknowledged to be such by intelligent men in every part of the world; and if I urge them upon you and upon the Government with a vehement earnestness, I do it because I believe they would staunch the wounds of a bleeding country, and would give unity and tranquillity and strength to an empire whose happiness and whose glory are precious to us all.

The hon. gentleman resumed his seat, amid loud cheers, at twenty minutes to ten, having spoken for upwards of an hour and a half.

Mr. DIXON then addressed the meeting at some length, but chiefly on the education question, advocating a compulsory system of primary education, as suggested by the Birmingham Town Council.

A vote of confidence in both the hon. gentlemen as representatives of the borough was then passed by acclamation.

On Wednesday Mr. Bright and Mr. G. Dixon, the members for the borough, were present at a breakfast given by Mr. J. S. Wright, the chairman of the Birmingham Chamber of Commerce, to the artisans who visited the Paris Exhibition in connection with the Society of Arts. Several speeches were made on the importance of technical education, and in favour of Government assistance to local institutions for promoting science and art. In the course of an address on the subject, in which he deprecated too much reliance on the Government, Mr. Bright touched on the general question, and said he thought it his duty to throw a little cold water on the educational excitement that was abroad. He did not believe in everything being done by the Government.

"As regards the expense," he said, "if the Government did not spend so much as it does unnecessarily and unwisely in other directions, it would be very easy, with far less national expenditure than we have now, to do far more than the greatest enthusiast asks to be done with regard to this particular question. But at present, as far as I can see in the matter, I should not ask the Government either by grants or by rates, by one or the other, or by the two combined, to do anything for public education except for that class of the people whose condition is one of, I will say, to a great extent, deplorable ignorance, and exhibiting very great neglect on the part of the Government in past times." In some further remarks the hon. gentleman said, "On the general subject of education I should not recommend much, on account of the feverish agitation which exists just now, for this question of education is not one to be disposed of by any spasmodic effort. It is a question of prodigious magnitude and of the greatest difficulty in this country when you consider, I will not call them our theological, but our Church differences and the varied views men hold. I should recommend rather what I may call a steady progress than a great rush, because in making a great rush upon this question and introducing measures based upon what I look at with great doubt—a compulsory and forced attendance at schools—I am not sure that you will not produce among the people a reactionary feeling, which would defeat the very object which you have at heart. Suppose you establish a great and broad system, and proceed to lay considerable and heavy rates upon a people who at present do not much appreciate education, and you establish in your towns a kind of truant police to look after the children who do not go to school. If you bring too much weight to bear on the people before they are sufficiently enlightened to approve your efforts, you may find that there is a great reaction, and your difficulties become almost, if not altogether, insuperable. The great mass of your children now are uneducated. If you propose at once to create a great revolution of that kind, I am certain you will find that those for whose benefit you are acting will not give you that co-operation without which it is impossible that you should succeed. I should recommend a more gradual assault on the ignorance of the country, and that we should survey the institutions already existing, and as much as possible arrange that which is new so as to dovetail with that which is old, and gradually, it may be in a few years, come to that which exists in the New England States of the American Union, where, throughout the whole country, there is scarcely a boy or a girl who does not receive a sound education.

A LORD CHAMBERLAIN IN A LAW COURT.

The case of the "Comtesse d'Alteyrac *v.* Lord Willoughby d'Eresby," was heard in the Court of Queen's Bench, a few days ago, before Lord Chief Justice Cockburn and a special jury. Lord Willoughby is not only the representative of one of the old families of the English nobility, but is one of the two hereditary Great Chamberlains of England. The leading incidents of the trial are thus stated by the *Times*:—

In the year 1847 the defendant, then the Hon. Alberic Drummond Willoughby, formed an intimacy with a French lady, the Comtesse d'Alteyrac, and she lived with him as his wife in Paris or in England for no less than seventeen years—that is, until December, 1864. In February, 1848, a daughter was born, who was acknowledged by Mr. Willoughby, and was always called Miss Willoughby up to the time of her marriage. In December, 1864, the Countess, who had been always called Mrs. Willoughby, went to Paris to see her daughter, who was at school, and some time after the late Lord Willoughby, the defendant's father, died. From pecuniary motives the new Lord desired to separate from his companion. By means of an intermediary he offered her 1,500*l.* or 2,000*l.* a-year. According to her counsel at the trial, she left Caen Lodge, the defendant's residence, and went to Paris on the understanding that these terms were to be carried out. But she has since received only 300*l.*, and the defendant, moreover, took possession of and sold the furniture and other effects, which, as she alleges, belonged to her. Thus Lord Willoughby, after living with this lady for upwards of seventeen years, forsakes his companion, evades the payment of an annuity which had been promised to her, and even takes possession of the furniture and effects which perhaps legally, but at any rate in honour and equity, belonged to her.

This, however, is not all. The lady, left without means, brings an action to recover the value of the property to which she thought herself entitled. Most men, if they had done a shabby thing under the impulse of weariness or dislike, would take care to remedy it before the matter became known to the world. If their own good feeling or their own prudence were insufficient to prompt them rightly, they would listen to the advice of friends, who would tell them that they were about to wash their dirty linen very publicly indeed. A peer of the realm must choose his associates and advisers very badly if he has no one to dissuade him from coming into court to resist a claim from a deserted woman, who had at any rate been his partner during the whole of his early manhood, and who was the mother of his child. Lord Willoughby not only does this, but he gives instructions to take every advantage. Even the reception of the judgment of the French Court which separated the Countess from her husband was objected to by Mr. Hawkins on the ground that there was no proof of the seal of the Court, nor of the record or proceedings on which the judgment was granted. This was too much for the Chief Justice, who said he had never heard such unworthy objections, and reminded the learned counsel that he represented a public character. On this Mr. Hawkins assured his Lordship that he was entirely without discretion in the matter, and that he was bound *his instructions to admit nothing.* In fact, the defendant had pleaded that the Countess, being a married woman, had no right to sue in her own name. To live in adultery with a married woman, and then publicly to allege her marriage as a bar to her claim, surpasses almost anything that can be conceived of meanness. It was not until the Chief Justice interposed with an emphasis and vivacity seldom witnessed in a court of justice that the scandalous scene came to a close. The defendant's counsel had been forced to cross-examine the plaintiff as to the paternity of the daughter who during her whole life had been recognised by the defendant as his own child. A compromise was proposed by Mr. Hawkins, but it could not be accepted without Lord Willoughby's signature, for Mr. Coleridge said he knew "His Lordship had given his attorney written instructions to allow no terms to be entered into." But the Chief Justice declared that the case ought to be settled out of court, "for there seemed to be no complaint by the defendant of the plaintiff's misconduct, and after living together for fifteen years" (they had come to England together in 1849) "a man with no grounds for such complaint had no right to turn a woman adrift upon the streets." So the parties agreed to adjourn the trial, that the defendant, who was in the country, might be communicated with. On Tuesday Mr. Hawkins announced Lord Willoughby's consent to a compromise, on the basis that the whole matter should be referred to a man of honour to be named by the judge, this gentleman being at liberty to fix not only the terms on which the claims in this action were to be satisfied, but also the terms upon which the separation of the parties was to continue, and the allowance which ought to be made by the defendant.

THE CAB QUESTION.—The cabmen of Liverpool are on strike again, against the requirement of the Town Council to paint their rates of hire on the outsides of their vehicles and to carry lamps. They commenced on Saturday, and have nominally kept up the strike since, but it is by no means general. Of course the public have sustained great inconvenience. A deputation of hackney-carriage proprietors waited on the Chancellor of the Exchequer on Tuesday to ask that the duties paid on cabs might be reduced, and the license be made annual and payable in August, at which time the trade is comparatively idle, and very little loss would accrue to the proprietor in getting his cabs passed. The great unfairness of the tax on cabs, as compared with that on omnibuses, was pointed out. The Chancellor of the Exchequer said that for his own part he was opposed to all duties on locomotion, but that, considering the present state of the revenue, he could not pledge himself to the reduction of the duty. The Government would, however, give the subject its best consideration.

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TO CORRESPONDENTS.

We have received and forwarded to Mr. George Maddox 5s. anonymous, and 10s. from the Rev. A. Holborn, for the widow of the late Mr. Lance.

The Nonconformist.

SATURDAY, FEBRUARY 8, 1868.

SUMMARY.

BOTH Houses of Parliament will reassemble next Tuesday, before which time it is hoped the Earl of Derby will have sufficiently recovered his health to be enabled to take his place in the House of Lords as the leader of the Government, and to dissipate the rumour that he will be under the necessity of retiring from the arduous post of Prime Minister. Ministers are perfecting their measures, and Cabinet Councils have been frequent during the week. One of the earliest subjects to be discussed will probably be the Scotch Reform Bill, the interest in which will mainly turn upon the number of members to be awarded to the northern portion of the kingdom. At a meeting of representative Scotchmen of various political views held the other day in Edinburgh, the claim to twenty-five new members was put forward, but it was decided, "looking to present circumstances," that no more than fifteen should be demanded. It is understood that Mr. Disraeli is willing to offer seven, and to provide for the increase by adding to the total of the House of Commons. An animated contest on these points may be expected.

The compound householder also will, no doubt, put in an early appearance. The Chancellor of the Exchequer, in order to vindicate his "sacred principle" of rate-paying, has created an amount of social disturbance which is telling with cruel force upon the impoverished classes in our large towns. In Birmingham, where the rates used to be quietly paid by the landlords under the compounding system, no less than 24,000 persons are said to be defaulters, and special arrangements have had to be made for hearing the cases connected with the issue of thousands of summonses against the poor people who cannot meet the demand for the full rate. Throughout the East of London Mr. Disraeli's crotchet has been the means of aggravating the prevalent distress, and a few days ago some 1,600 of these worried workpeople assembled at the Vestry Hall, Shoreditch, to appeal against the rates. Losing their patience, they showed signs of disorder, and were cleared out by the police. Such scandals cannot continue. Mr. Disraeli must swallow his principle, and "educate" his party this Session to the necessity of restoring the compounding system with household suffrage.

Mr. Bright, in his second speech at Birmingham, cautioned the friends of national education, new and old, against going too far. A revolution would create a reaction, and the hon. member recommends a more gradual assault on the ignorance of the country, "and that we should survey the institutions already existing, and as much as possible arrange that which is new so as to dovetail with that which is old, and gradually, it may be in a few years, come to that which exists in the New England States of the American Union, where, throughout the whole country, there is scarcely a boy or a girl who does not receive a sound education." It is not from Nonconformists in general that educational reformers will apparently meet with the greatest resistance, if we may judge by the decisions arrived at by the conference at Southampton, reported elsewhere. The resolutions adopted by the Dissenters of Hampshire accept State aid "as a necessity"; demand a conscience clause; express the conviction that the time has come to set on foot undenominational day-schools, "supported wholly or mainly out of public rates or taxes," and managed by local boards; and, finally, proclaim the principle "that in order to meet and supply the educational needs of the million uneducated English children, it is necessary to render the instruction of every child in the rudiments of learning compulsory on the parents." Following Mr. Lowe, Mr. Bright has great doubts about compulsory education, but the zealous Nonconformists of Hampshire seem to be quite at ease on the subject.

There is some further and meagre news of the Abyssinian expedition. Sir Robert Napier has gone to the front, and has ordered a brigade of small arms to advance upon Antalo, about a hundred miles from Senafé. But the progress of this force, however lightly equipped, must necessarily be very slow. It has to be fed; and the base, whence all the main supplies are drawn—there being a total absence of grain in the country—is some seventy miles distant from Senafé, where food is said to be scarce, though an immense depot will have to be established there before the whole force can go forward. Sir Robert has not got all his army, but he has found a practicable road for carts till the railway, being laid down at the rate of two miles per week, is completed. At present he is sending for more mules from Egypt, and though the steamers condense 40,000 gallons of water daily, it hardly suffices for the demand. The only news about King Theodore is in a letter from one of the captives at Magdala, who says that he was in Wadela, "and if pressed, could jump on his horse and be here in a couple of days; but his big guns will, of course, delay him much longer." The correspondent of the *Pall Mall Gazette*, writing from Senafé on the 16th of January, draws two patent conclusions—"the one is that we shall celebrate, at any rate, another Christmas in this country; the other that the British taxpayer will have a great deal more to pay than has been anticipated."

Whatever may be the merits or demerits of the Press Bill which has been under discussion in Paris, there is no doubt that Napoleon III. has a very subservient legislature. The majority, it seems, sustained by a portion of the Emperor's advisers, disapproved of the Liberal promises of last January, and were anxious to throw out the measure which in part fulfilled them. The Emperor was placed in an awkward dilemma The recent press convictions have brought ridicule on the Government, and the keen-witted journalists of Paris had shown up the absurdity of interdicting the discussion of parliamentary debates. Repeated Cabinet councils ended in a resolution to adhere to the Press Bill, and M. Rouher went down to the Corps Législatif to announce the result. At his word reactionary resolves vanished, and the first article of the bill—the provision most obnoxious to the majority was carried almost unanimously — members who had spoken against it joining with the rest in recording their votes in its favour. M. Pinard, the new Minister of the Interior, has blundered, and has exhibited that zeal bereft of discretion which no arbitrary Sovereign can forgive.

The settled gloom of the Italian people has been somewhat relieved by the statement that the heir-apparent is about to wed the Princess Marguerite, "the lily of Savoy," a lady of "rare intellectual and moral qualities," though still very young. The official announcement of this arrangement was received with great applause in Parliament, and has done much to revive the flagging loyalty of the population. It seems to be more probable that Victor Emmanuel will ere long abdicate in favour of Prince Humbert than attempt a *coup d'état*—though we should think both reports are equally groundless.

MR. BRIGHT ON IRISH AFFAIRS.

MR. BRIGHT has been meeting his constituents at Birminghan, in accordance with his annual custom. He needed not, as some others, to render up an account of his Parliamentary conduct—is it not written in the history of the country? Of all men in the United Kingdom he can best afford to leave the past to speak for him, without troubling himself to speak of the past—this year especially, for the drift of his labours is to be seen in the statute-book. Mr. Bright, therefore, claimed the attention of his constituents to the future—selected the most urgent and difficult problem which the future will be called upon to solve—and employed his marvellous oratorical strength exclusively upon that. Ireland—how may Ireland be united to Great Britain in sentiment, in affection, and in identity of interests, as well as in constitutional organisation and law? This is the grave question to which his speech in the Birmingham Town-hall was meant to supply an answer.

The hon. member reminds us of Coleridge's—we think it was Coleridge's—description of Bishop Warburton, who resented any arrival at his conclusions unless they were reached by his own path of reasoning; and in reference to whose controversial Ishmaelitism the great philosopher quoted as applicable the words of Scripture, "And if so much as a beast touch the mountain, he shall be stoned or thrust through with a dart." Lord Stanley at Bristol, and Mr. Roebuck at Sheffield, had expressed in somewhat haughty and defiant terms, their several determinations to resist any attempt to repeal the union between Great Britain and Ireland. Mr. Bright went out of his way to get a good hit at both of them—not because he really disagreed with them in conclusion, but mainly on account of the hard manner in which they stated it. Perhaps, it is indispensable that he should let off a little of his superabundant combativeness—his passion for striking—before he is able to settle down into the cool gravity of a statesman. It is a diverting but not always a useful propensity. The aid of these very men may be needed hereafter in carrying into effect Mr. Bright's own policy, and it strikes us as calculated to raise up needless opposition to begin by giving them a slap in the face over a matter on which all three are in substance at one. A superfluous resort to the lash seldom conciliates good-will even to the best of causes. We wish Mr. Bright could at times forget his strength, and rely more exclusively, as he is entitled to do, upon the breadth and solidity of his statesmanship.

Of course, the hon. member could not discuss the wants of Ireland without considering in some detail the question of the Irish Church. Need we say that he demands its total abolition as a State institution—that he would break off all connection in future between the civil power and the religious institutions and communities in Ireland? The question with him is not what ought to be done, but how Parliament may most easily do it. The revenues of the Protestant Irish Church he estimates to be equivalent to the capitalised sum of 13,000,000*l.*, and he asks whether some two or three millions of it might not be beneficially devoted to soothing down irritation. He puts it to us whether it would not savour of harshness to turn the Irish Episcopalian out naked and defenceless to the uncovenanted mercy of the voluntary principle. Might not the country deal generously with him in regard to his cathedrals and churches, and some few other possessions? Might not the Presbyterian also be conciliated by making him a present of the *Regium Donum* in a lump, and telling him never to expect any further aid from the Consolidated Fund? And, in justice to the Roman Catholic, might it not be doing but even-handed justice if we were to hand over to him, once for all, a fair round sum for the purchase of glebes, manses, and so on, and for the maintenance of Maynooth? Mr. Bright alludes rather doubting to the light in which this proposition will present itself to his Nonconformist friends, and asks them to take into consideration the immense obstacles to be surmounted.

With great diffidence we submit to the hon. member, not on behalf of Nonconformists, in whose name we have no right to speak, but solely on our own responsibility, that whatever may be the merits or demerits of the scheme, the present is not precisely the most fitting time to discuss it. We venture to put a parallel case from which Mr. Bright may gather an inkling of our meaning. If then, in the very stress of the potatoe dearth in Ireland, some friend of the Anti-Corn Law League—say Earl Fitzwilliam—after contending for the total abolition of the odious food tax, should have thrown out for the consideration of the League leaders and their friends, whether it would not be a little hard and impolitic to cast the landed interest quite "naked" upon its own resources, and whether it would not be well to conciliate it by giving it a *douceur* of a few millions in ready money? Well, we can imagine Mr. Cobden and Mr. Bright discussing the proposal between themselves. We can imagine their agreeing that had it come before them in the shape of a Bill all the provisions of which were definitively settled, and which had been introduced to the Legislature by a Premier having sufficient political power to carry it, they might have required very strong and satisfactory reasons before they could take upon themselves the responsibility of rejecting it. But brought before them, as it had been, as one scheme amongst many, and probable as it seemed that their acceptance of it would but encourage much larger demands, they would, no doubt, have put it

aside, and proceeded with their proper work—that of agitating for the repeal of the corn laws, on the simple ground of justice. The Nonconformists, we think we may predict, will acquiesce in no arrangement which does not finally proceed upon their principles—which does not go to the whole extent of disconnecting law and government from the support and management of religious bodies in Ireland. When that is determined upon by any responsible party in the State, the Nonconformists will not, perhaps, be the people least disposed to deal considerately, tenderly, and even generously, with any hardships which the adoption of their policy may tend to inflict. They will not consent, we apprehend, to buy justice for Ireland in this matter—but having secured justice, they will not haggle over the cost of binding up open wounds.

Mr. Bright's suggestions on the land question commend themselves strongly to our judgment. He advises, as he has advised before, the appointment of a Commission, with authority to borrow money of the Loan Commissioners, purchase estates from absentees or other large proprietors disposed to sell them, divide them into small farms, and give leases of them to tenants at a rental which in the course of thirty-five years will repay the principal and the interest of the purchase money—and, among other things, he urges the adoption of the Ballot in the election of members of Parliament, as an extinguisher to that political subserviency for the sake of which landowners refuse leases. To these proposals it has been replied that what Ireland really wants is industry, frugality, and rest from political agitation. With these she is sure to become prosperous—without them, no mere change of machinery will make her so. This is true—but it is not all the truth. You cannot have industry, frugality, and perseverance until you excite hope—and that is precisely the stimulus which the Irish peasantry and tenant-farmers do not possess. Give it them, as Mr. Bright proposes doing. Set before every man a possibility of finding for himself a homestead. True, all will not get it, nor will all barristers sit on the woolsack. But put the chance with reach of every Irishman's imagination, and of a fair number of Irishmen's realisation, and you will at least have done your best to evoke the qualities which now languish in despondency. It may not prove a panacea for Irish discontent, but it will act as an alterative upon the national temper; and in proportion as it succeeds it will evaporate disaffection at home, and neutralise Fenianism abroad. If Parliament will but effectually settle the two questions of the Church and the land, all minor matters, as Mr. Bright says, will fall into their proper place.

The comments of the press on this statesmanlike speech, lead us to hope that all parties are at length inclining to deal with the Irish question in earnest, and with a determination to look at it and work for it, without prejudice, as far as possible. No settlement will be attempted during the last Session of a condemned Parliament—but it will be vigorously taken in hand when the new House of Commons meets. We trust Mr. Bright will then occupy a position of high official responsibility, and that such counsels as he now gives to the nation at large, he will then be able to submit with more effect to the Cabinet of which, we presume, he will be a conspicuous member.

HOW THE FRENCH PRESS IS TO BE SET FREE.

CÆSARISM, which Napoleon III. has taught us to regard as a kind of overruling national Providence, is a little puzzled how to reconcile its responsibilities and functions with the free play of individual thought and speech. The abettors of that system deem it hard perhaps, perhaps inexplicable, that it cannot be as absolute over people's minds as over their actions, and that its beneficent authority does not extend over the whole area of human existence. That there are limits which it cannot pass, and that within those limits all sorts of subversive schemes may be matured, not only in defiance of its will, but beyond reach of its means of knowledge, must introduce into the theory of Cæsarism an element of perplexing mystery. The practical problem it presents is, How shall the communication between mind and mind be most surely placed under the surveillance and control of the governing power? Two methods usually present themselves, both of which proceed upon the principle of restricting the means of communication as much as possible to individuals. A man cannot well be prevented from talking to his neighbour, but he may be forbidden to talk to a hundred or a score of his neighbours at one time, and hence Cæsarism prohibits public meetings, save when convened and held under its own special authorisation. Nor is it practicable, at least in modern times, to hinder a man from writing his thoughts to a friend, but he may be forbidden to print his thoughts for the benefit, or peradventure to the detriment, of myriads of like-minded readers, and hence Cæsarism assumes to keep watch over the press.

Neither of these methods can be said to have ever been quite successful except in those rare instances in which thought is completely stagnant. Mind, like fluids, presses equally in every direction, and it is so subtle that it is sure to percolate through some unobserved and unguarded cracks in the best coopered laws of repression. Cæsarism might perhaps contrive to prevent or remedy this in a single case—but to do so effectually in millions of cases taxes both its ingenuity and its vigilance to the utmost. The result is that to an unknown and unknowable extent mind does communicate with mind without the intervention of authority, and, generally, the more furtive the mode of intercourse, the more dangerous and hostile to the Government is likely to be its object. All despotisms have sooner or later discovered this. Besides unless an empire be hermetically sealed against foreign influences, how is it possible to keep its population effectually isolated from fermenting thoughts from beyond its own frontier. So long as England and the United States uphold the rights of public meeting and a free press, how all-but-impossible it must be to protect the people of France against the indirect action of these agencies upon them. And so it has come to pass that Cæsarism in the latter country has not succeeded in moulding the intelligence of the nation upon its own pattern, nor in regulating to any good and safe purpose the expression of its thoughts and feelings.

We are not altogether surprised, therefore, that the Emperor Napoleon, who is sagacious in reading the signs of the times, and whose policy is never without some reference to his successor, should think the time come to contrive for his subjects a safe and manageable scheme for giving them the boon of a free press. It has become far more necessary to his personal peace and dynastic hopes, than it will be found agreeable to his Ministers, his Court favourites, and the herd of officials whom the Imperial system employs. But the Emperor has no great faith in free institutions, at any rate, for France. He wants to let his bird use its wings and fly, but not without holding the string which shall check its flight when necessary. The freedom of the press which his Government is attempting to secure by a Bill now under discussion in the Corps Législatif amounts to this—anybody in France may start a newspaper without being obliged to obtain the authorisation of the Minister of the Interior—but he will have to deposit caution money to a heavy amount—that is, we suppose, find sufficiently trustworthy security for the sum demanded—and will have to pay a stamp-duty on each copy issued from his office. Any libellous matter published against the head of the State, or any seditious matter levelled at the fundamental principles upon which the Constitution and society rest, will be treated as a crime, and will be tried before a jury in a Court of Assize, to be punished, on conviction, as felony is punished. Minor offences are to be reckoned as misdemeanours. These are to be tried before any judge of a Correctional Tribunal, who will determine whether it be or be not a punishable offence, and will apportion to the writer the penalty due to it—which penalty, however, is to be in the shape of fine, suspension, or suspension of the incriminated journal, or deprivation of the political rights of the proprietor.

The effect of the proposed change of the law will be to subject the freedom of the press throughout France to the discretion of the judges of Correctional Tribunals—men occupying in that country a position analogous to that of stipendiary police magistrates in this. Excepting the more serious offences, which we should treat as treason or sedition, and which will be carried for trial before a Court of Assize, all press offences will come before these men for adjudication, who will be invested with authority to declare first whether the publication complained of is libellous, and secondly, what amount of penalty shall be inflicted. Now the men may be both highly competent and respectable—but they will also belong to the official class, and will incline in the main to official opinions. We have seen, however, in England how unsafe it is to trust the liberty of the press in the hands of the judges—spotless as they are believed to be in character, and competent as they usually are to interpret the law—and on this account have assigned to juries the responsibility of determining in libel cases both the law and the fact. The French press will be delivered from the autocracy of the Minister of the Interior. Nominally, at least, it will be independent of the Government—but who is there that can doubt the pressure which may be brought to bear by the ruling authorities upon the judges who will hold under their control the fate of every newspaper in the empire?

M. Thiers seems to have discovered in this Bill the perfection of wisdom and liberality. The Emperor, he says, has more than fulfilled his promise. Neither the journalists nor the Parliamentary Liberals, however, regard it in this light. They will probably acquiesce, but with no sentiment of gratitude. It will be a step forward, but a very moderate one. Meanwhile, it is questionable whether the Ministers, and a large retrogressive section of the Corps Législatif, would not rejoice in the rejection of the measure. The sponsors for it, hate it for going too far—the class to be appeased by it receive it without any show of satisfaction. The Emperor appears to be the only man who cares to have it passed—and it must be confessed that the French public take but a languid interest in the subject. The freedom of the press is looked at by the population of the empire with much the same indifference as Parliamentary Reform used to be in England four years ago. Will it have the like good fortune? Who can presume to say?

COMMERCIAL MORALITY.

THE Liverpool Chamber of Commerce has done a public service by calling attention to this not very agreeable subject, ostensibly in connection with the imperfections of our bankruptcy laws, but embracing also the maxims and usages of society in the present day. The discussion is a sign that the severe commercial disasters of 1866 are beginning to work their own cure, and that the instinct of self-defence now unites with higher considerations in demanding a stricter morality in the dealings of commercial life, as well as a more stringent code of laws in relation to debtor and creditor. Adversity is a stern teacher; and perhaps the vindication of abstract principles, and the upholding of a lofty standard of commercial morality, would have been of little practical value unless enforced by bitter experience—an experience which abundantly shows that to deal tenderly with dishonest trading and reckless gambling, to worship success regardless of the means by which it has been attained, lowers the whole tone of society, and promotes that general distrust which is the bane of mercantile life.

A body like the Liverpool Chamber can only take formal cognisance of the enactments which affect commercial credit and morality. They demand that the bankruptcy laws shall be recast, and unanimously record their opinion that "the evils connected with the present state of trade will not be reached until the great principle that it is *prima facie* a crime to be unable to pay one's debts, and that the burthen of proving innocence in particular cases lies on the insolvent, is firmly and cautiously introduced into the law, and made the foundation of it." Successive Bills have been introduced on the subject, each of which, from one cause or another, has failed. These delays, though injurious in one sense, have not been without advantage. Public opinion on the subject has been allowed to ripen and gather force. It is now clearly recognised that a machinery so constructed as to drive the persons interested *from* the bankruptcy courts, and to give every facility for the escape of the reckless and dishonest, is worse than useless. "How not to do it" has been the principle on which legislation on this subject seems to have hitherto been based. The legal remedy is worse than the disease, and the paramount object of creditors is to keep a bankrupt's estate out of court, so that it may not be altogether swallowed up there. Private arrangements, when traders fall into difficulties, are now the rule and not the exception; and the debtor, being master of the situation, is able to dictate his own terms, and often, having easily thrown off his liabilities, to start afresh with better prospects than ever. "What we want," said Mr. Rathbone, one of the speakers at the meeting referred to, "is such bankruptcy laws as we shall all be willing to avail ourselves of on all occasions; that instead of putting them aside and rendering them inoperative, as we do now, that they should be remodelled and made so simple in their operation, so true in their action, and so fitted to deal with the questions with which they have to deal, giving to the creditors with the greatest possible rapidity the funds of the

bankrupt's estate, and if necessary giving to the man adequate punishment for whatever delinquencies he may have committed."

The exact form in which such objects should be legally secured is a question for statesmen and commercial economists; the unwritten laws which no less intimately affect trade transactions are a matter which concerns society at large. Legislation may do much to prevent fraud and dishonesty, but no law, however stringent, that is in advance of public opinion will be found to work. We are glad to find that this, the more important aspect of the subject, was not lost sight of by the speakers at the Liverpool meeting. It is the general tone of society that fosters reckless trading and palliates fraud. The majority, indeed, do not deviate materially from the straight path. But the atmosphere of moral sentiment is, or has been, far from pure. To put on a good appearance, and make things pleasant, is held to be of far more consequence than to act with simple straightforwardness. Custom often sanctions what principle condemns; to a great extent the end is held to justify the means; a good banking account covers a multitude of equivocal acts; and wealth secures a position which worth cannot acquire. "Men will praise thee when thou doest well for thyself," is a maxim which retains its force. Success in life condones the means by which it has been attained. "We go," said Mr. Bushell, with frank plainness of speech, "we go to the splendid mansion of this man who has realised such a splendid fortune—we walk about his grounds, we admire his horses and carriages, we see his splendid pictures, we dine at his sumptuous table, we drink his wine which he boasts costs him a guinea a bottle, we sleep in his velvet-curtained bed, and we ride back to town next morning in his splendid carriage. If this be so, if there be no distinction drawn between wealth so acquired, can we wonder among ourselves at such wealth producing such results? Can we wonder when such is the result of wealth so acquired, that men are anxious to achieve it, and that they will risk character, fortune, friends, reputation, and everything for it?" It is this lax moral sentiment—this practical scepticism as to the truth of the maxim that "honesty is the best policy"—this worship of success, that encourages commercial gambling and promotes distrust. Merchants who adulterate cotton are no worse than traders and shopkeepers of every grade who practise deception for the sake of gain, and compound with their conscience in order to get on in the world, or than those railway directors who cook accounts, and bubble companies that obtain possession of the savings of the public on false pretences.

Bankrupt laws that favour delinquency have been too much in harmony with the general tone of mercantile society. Both together have produced that want of confidence which perplexes men of business, and paralyses legitimate enterprise, and neither is found to be compatible with commercial soundness and prosperity. That wholesome change of feeling and return to the path of rectitude, which the pulpit has been powerless, and the press too timid, to enforce, is, we may hope, being brought about by bitter reverses. The *régime* of roguery and reckless speculation is coming to an end with the downfall of the fictitious properity they created; and the growing conviction that loose morality in trade transactions is at the bottom of commercial depression will help to restore a healthier tone of sentiment and pave the way for more stringent legislation.

DOGMATISM.

Use seems to have assigned different shades of meaning to two words which originally differed only in regard to the language from which each of them is derived—dogmatism and opinionativeness. A Greek would probably have attached to the term *dogma* precisely the same idea as a Roman would to the term *opinio*—namely, the mental result of an intellectual observation of things doubtful. We, however, do not employ the words "dogmatism" and "opinionativeness" as quite synonymous. The first is generally used with an active signification, the second with a passive. Dogmatism denotes a certain tone and temper of mind with which a man's views are urged upon others—opinionativeness, with which they are held by himself. Both words represent a tenacity of grasp in relation to ideas, a consciousness of certainty, a sense of infallibility—but the first expresses this in respect of the manner in which we present these ideas to other minds—the second expresses it in respect of the manner in which we retain those ideas in our own.

More or less we are all dogmatic. There is a natural tendency in men to insist upon the recognition by their fellows of the views they have come to regard as truth. Because they are true in our apprehension of them—because, either on account of the source from which we have derived them, or of the mode in which they have become ours, or of the reasons by which they may be supported, or of the effects which have followed the reception of them, we have ourselves ceased to regard them with doubt—we are apt to expect, nay to require, that others shall see them in the same light as we do, and to conceive that wrong is done to us and to truth when this is not the case. There are very few of us who make due allowance for the subjective influences which operate in the formation of human judgments—for the variations that necessarily result from looking at the same object from different positions—for the lighter or deeper shades of meaning which are attached by any two individuals to the same words—for the absence of imagination in this mind, and its creative energy in that—in fact, for the different set of interpretative apparatus which is applied in one instance from that which is resorted to in another. It is the same sunlight which is reflected from the shallow pool and from the deep sea—but how different the reflection! We are all of us a little too inclined to resent the incidence of truth at an angle other than our own. We are too ready to take for granted that if there is any disturbance in the medium through which truth is looked at, it must be in other minds, not in ours; and we grow impatient when a man says to us that he cannot see what appears to us so translucently and abundantly clear.

But though the tendency is in all of us, all do not equally give way to it. There is in some men an innate modesty which restrains them from obtruding their opinions upon other men as "the only genuine thing," as it would restrain them from insisting upon the superiority, real or fancied, of their personal appearance. It is not that their convictions are tremulous or indistinct—nor because doubt has eaten away the inner substance of their views. It may be because they are constitutionally less inclined to command than to acquiesce, or because the out-going forces of their nature lack energy, or because observation and experience have taught them to recognise the element of human fallibility, or because the sweetness of their disposition prevents them from assuming a position which overshadows the rights of others. They may be opinionative while they are not dogmatic. They may hold firmly what they have little desire to thrust upon others. But, on the other hand, there are men who seem to fancy they are not behaving decorously to the opinions they have received, unless they introduce them to everyone within reach of them, and demand for them that homage which they have themselves paid. They have no doubt themselves, neither will they allow you to doubt. They are jealous even of your arriving at the same conclusion as their own if you presume to do so by a different way. They require that you shall surrender to them at discretion all your intellectual rights, and shall take the law of your thought from their lips.

A conversational dogmatist is a perpetual nuisance. There is no one in the social circle more to be dreaded, unless it be those who are so intensely self-conscious that they suspect themselves of being everywhere and always talked at, of being the butt of every jest, the cause of every laugh, the hidden theme of every moral reflection; and whose morbid sensitiveness is such, that, like a patient afflicted with nervous inflammation, they scream out with pain not only under every touch, but in the barest apprehension that some one is giving to touch them. The dogmatist, however, is nearly as disagreeable. There is something peculiarly irritating in the manner in which he hurls his opinions at your head. They may be sound or unsound, weighty or trivial, original or commonplace, as the case may be. But they are urged upon the company in a tone, and with accompaniments of phrase and manner, that are sometimes ludicrous and more usually offensive. As for any reasons for doubt you may be venturous enough to advance, it is amusing to note how contemptuously he eyes them, or turns his back upon them, or kicks them about, or seems to be amazed at their impertinence. "They would teach me? Poor creatures!" he says with Roebuck, and reiterates with double positiveness what he had before asserted. You feel that a man has just as much right to pull your hair, to clutch you by the ears, to grasp and rumple your cravat, or to commit any other trespass upon your individual rights, as to carry himself with so little ceremony towards your opinions. You may like apples—but for all that you do not relish being pelted with apples across the table. No man willingly consents to have his judgment set aside as if it ought to be ashamed of its own existence. But your conversational dogmatist acknowledges no rights which have not kissed his hands in token of subjection, and, like all usurpers, he lords it over all who are brought within range of him, more tyrannously than if he had been born to the purple.

The dogmatism of the press is very nearly as annoying, with the exception that one is not obliged to be worried by it, because one is not obliged to read it. The cool assumption of unerring powers of perception; the unhesitating decision with which views which are perhaps irreconcileable one with another are affirmed; the obvious unfairness with which qualifying considerations are suppressed; the effrontery with which positions open to dispute are seized and appropriated as if they were settled; the perpetual reiteration of statements the falsehood of which has been exposed, and of arguments the soundness of which has been refuted; the bullying tone adopted towards the weak and defenceless; the unsupported assertions, the heartless insinuations, the savage invectives, and the unprovoked, undeserved, unmerciful sarcasms flung about with a wanton sense of power, but for no other purpose than that of punishing difference of opinion—these altogether exhibit a spirit of dogmatism a parallel to which it would be difficult to find. And it so happens, unfortunately, that these are brought into play just in proportion to the command which the journals, daily or weekly, have over public opinion. Their rule in the realm of mind, is as intolerant, as arbitrary, and as relentless, and it is supported by methods and weapons as repressive and as torturing, as that of any despot in the lower department of temporal affairs. They are the loudest in their vociferations for freedom of utterance, the foremost in condemning the bigotry that would impose silence on opponents, and they are the most notable, and perhaps we may justly add, the most notorious exemplifications of the dogmatic spirit and temper that can anywhere be met with. Of course there are honourable exceptions. Courtesy, considerateness, candour, are not necessarily in the nature of things or wholly in actual experience, banished from the region of journalism—but they are least displayed where the power is greatest.

Of the dogmatism of religious sects, and sectarian exponents of Divine truth, we need say the less, inasmuch as it has been roughly enough handled—though not more roughly than it deserved—on all sides, of late years. If dogmatism is anywhere indefensible, it is so here. If anywhere it is calculated to do irreparable mischief, it is so within the domain of spiritual authority. Nevertheless, it will be long before the churches are exorcised of this evil spirit. Nothing can excuse it. It may, however, plead by way of extenuation that it is not the only sinner, albeit it is perhaps the only sinner chastised by society. Infidelity is equally dogmatic—indeed, bases itself in the first instance upon dogmatism which, moreover, it baptizes as rationalism. It assumes its fundamental truths, and then makes them regulative of all other truths. And it is to the full as intolerant as that which it labours to overthrow—makes as little or even less account of the prerogatives and rights of reason, and is quite as intent upon forcing its assumptions by overbearing means upon the recognition of mankind. To clothe opinion with the authority of truth is not by any means a practice peculiar to the church—it shows itself in connection with science, with philosophy, with art, with politics, with education. But anywhere, and everywhere, it is tyrannical, and ought to be discountenanced.

SEVERE GALE.

A very heavy gale swept over the whole country on Friday and Saturday last, causing great destruction of life and property. It commenced on Friday night, and on Saturday about noon the wind blew from the S.W., with the violence of a hurricane. The force of the wind reached a pressure of 35lbs. on the square foot, or 61bs. more than that of the great storm of 1859, when the Royal Charter and so many other ships were lost. In London the fatal casualties were numerous. Nearly twenty lives were lost upon the Thames, and great damage was done to the shipping. At the dyeworks of Messrs. Farnan and Sons, Old Ford, a shaft fell on Saturday afternoon upon the roof of one of the workshops, which was crushed in. Three married women were buried beneath the *débris* of bricks and rubbish, and died of the injuries they sustained. Several other persons were severely injured and taken to the London Hospital. In Billiter-square-court a roll of sheet lead, weighing upwards of one hundredweight, was stripped off the roof of the offices No. 2, by the force of the wind, and, after being wafted like a ball, it was blown through one of the windows of the sample-room of the East and West India Dock Company's house, opposite, forcing in the whole casement and causing an immense excitement among the clerks. At the same moment a tall stack of chimneys, also belonging to the offices No. 2, fell through into the office

of Messrs. Anderson, Thompson and Co., shipowners and insurance brokers. A clerk named Duddey, who was sitting at his desk with a messenger of the office standing by him, were both buried by the *débris*; but although cut about the head and face, they managed otherwise to escape being seriously injured. Among the minor damages may be mentioned the blowing in of several sheets of glass at the Charing-cross terminus, where a cab was also turned over by the wind. At Camberwell the zinc roof of an out-building was carried a distance of thirty yards on to a cottage, and a young girl, Hannah Godsall, was much hurt. In Spring-gardens a large elm on the lawn of Sir J. Lefevre's house was blown to pieces, and two others nearly destroyed by its fall. At Stock-well Mr. Spurgeon's Orphanage, in course of erection, was totally demolished, at a loss of 600*l*. In the Euston-road the parapets of three houses were blown away, and a boy, who was passing, killed. In Princes-street, Leicester-square, a house was so shaken that it has been found necessary to shore it up. A house in the course of being built was blown down in Kentish-town, and an omnibus turned over in Camden-town. Many of the finest elms and beeches were blown down in Kensington-gardens and parks. At the Crystal Palace the damage was but slight, and confined almost entirely to the flat roof over the Egyptian Court. In Windsor the gale blew down buildings and tore up by the roots many fine oaks, elms, and beech trees in the Forest and the Home Park. The telegraph wires being destroyed, the messages had to be sent part of the way by train. At Richmond-hill, the weathercock and a large mass of stonework were blown from the spire of the new Church of St. Matthias, and fell through the roof with a tremendous crash. At Brompton a thick stack of chimneys was blown down, carrying away in its fall a portion of two buildings, the inmates escaping injury in an almost miraculous manner. At the time the gale was raging with the greatest fury the wind caught the roofing of No. 7 building slip in Chatham Dockyard, the thick zinc covering of which, for a considerable extent, being twisted up and carried away like so much paper.

There is a long and sad catalogue of disasters from the provinces. At Birmingham Day's Concert-hall had the parapet blown in, whereby four persons were injured, but not seriously. At Caersws, on the Cambrian line, a railway bridge was so undermined by the floods, that it gave way as a train was passing over the Severn. On approaching the river the driver slackened speed and proceeded at a cautious pace; but no sooner had the full weight of the engine rested on the bridge than the structure swayed to and fro, and finally fell in with a loud crash, the engine and tender disappearing beneath the water:—

Two cattle-trucks which led the train followed the tender, and next came a van loaded with flour; but, in falling over, the rear coupling-chain of the van broke, and the van, standing for a moment upright on the immersed trucks, proved an obstacle sufficient to stop the slowly advancing train, which stood still with a truck partly hanging over the brink of the river. As soon as they had recovered from the shock, the guards and drivers who were in the rear ran up to the broken bridge. At first they could see nothing of the driver and stoker, but as daylight came on they were able to distinguish the form of the driver, apparently standing upright in the water, with his head so near the top that the current occasionally left portions of the face visible above the surface. On further investigation it appeared that in falling through the gap in the bridge the engine had rolled over on its side, crushing the stoker into the bed of the river, while the tender, falling upon the engine, had fixed the driver in the peculiar position described, just as he was in the act of jumping. The four men left unhurt were of course helpless in the face of such a disaster; and while the passenger guard remained in charge of the mails the other guard volunteered to run back to Moat-lane Junction to telegraph to Oswestry for assistance. This he did, but it was ten o'clock before an engine arrived on the scene of the accident, and the two poor fellows in the river being long past all human aid, the attention of the officials was directed towards forwarding the mails. A conveyance having been obtained, the bags were sent round by the highway to Pontdolgoch Station, but here another calamity made itself known.

In consequence of this disaster, the Pontdolgoch bridge, which, unlike those at Caersws and Scafel, is constructed of iron girders, was examined, and it was discovered that its massive stone foundations had already yielded to the force of the water. The bridge of Scafel was also gradually swept away, and all the trains proceeding south were stopped. Near Llanfyllin, a postboy and his empty chaise were swept away by the tide of what is ordinarily a rivulet. Two men were also carried away by the flood at Llansaintffraid as they were crossing a field. The valley of the Dee from Corwen to Llangollen presented the appearance of one vast lake on Saturday, and on some of the farms almost the whole of the sheep have been destroyed.

At Stroud, a gasometer holding 300,000 feet of gas was blown over. Two Dissenting chapels and several houses in course of erection at Sheffield were blown down. Both the former buildings had been injured in the previous gale. Mr. Bingham, a chemist in Arundel-street in that town, met his death by the falling in of his chimney. At Scarborough a man engaged in building a house was killed by the fall of a chimney, and four others hurt, three very severely. At Kendal a tradesman, named Hayton, returning home from a supper party, fell in the flooded street and was drowned. Two lives were lost in Windermere through the upsetting of boats. At Warrington the church had to be closed on Sunday, owing to the tottering condition of the tower. A gasometer, containing nearly a quarter of a million of cubic feet of gas, was blown down at Hull, and the plates of iron striking fire, exploded the gas. No lives were lost, but the damage is very great. Three houses were also blown down by the wind, but without loss of life. At Meifod Mr. Daniel, a farmer, and his boy, were bringing home some sheep in his cart, when one of them sprang out, and the latter jumping after it, got into deep water. Mr. Daniel rushed to the rescue, and both of them were carried away by the flood. The horse remained standing in the place where Mr. Daniel left it, and could not be rescued, and the water was still rising. There have been heavy floods in the West Riding, and the river Nidd has done great damage both to life and property. A little boy, named Benjamin Storey, who lived at Armley, near Leeds, was blown into the river Aire, at Greenbridge, and drowned. Near Brighouse, Leeds, a horse in harness backed into the swollen Calder, and floated down to Horbury, a distance of seven miles, passing nine bridges and seven dam-stakes, and landed on a small island in the river near Healey Mill, where it was got out alive without any bruise or damage. At Liverpool, a stack of chimneys fell into the office of Swindon and Hodges, law stationers, and two of the clerks were much injured.

The disasters at sea were less numerous than might have been expected, but a good deal of wreck has been seen in the Channel, and the steamers to Jersey and Guernsey had great difficulty in making the passage.

THE PECULIAR PEOPLE.

(From the *Morning Star*.)

Bath-street Chapel, London-road, the headquarters in London of the "People," is not an imposing structure. It consists of a large room, the furniture of which is comprised of about a dozen benches, a large stove, and a long desk slightly elevated, at which three men, presumably the "elders," sit. The congregation on Sunday consisted of about thirty men, half as many women, and a number of children, principally very young—some in arms. Perhaps from certain reasons the muster of children was exceptionally large, and we are bound to say that if last Sunday's meeting had been an organised baby-show, finer and more beautiful children than the rosy, chubby younglings of the "Peculiar People" it would have been hard to produce. The males sit apart from the females; the children promiscuously. They have no paid preacher; indeed, seemingly, no stated preacher at all. One of the elders conducted worship, which consisted of singing hymns out of a hymn-book, published and partly composed by the People; prayer, and a desultory harangue upon a text of Scripture; after which the field seemed open to anyone who chose to speak—an opening taken advantage of by several of those present. At the close of every sentence, whether of the prayers or of the speeches, if they may be so dignified, the hearers interjected fervent exclamations—"Amen," "Praise the Lord," "Thanks be unto Him," being those most in favour.

Throughout the whole of the proceedings there were frequent congratulatory allusions to the circumstance which has brought the Peculiar People into notoriety, but the subject was formally made the burden of his remarks by an unctuous-looking orator in a checked cravat, who spoke as follows:—

We do not go the way of the flesh, but by the Word of God. If they had tried to prove the crime of manslaughter against us by the law of God, they would have found it a harder task than the attempt so prove us guilty by the laws of the country. But it is satisfactory to know that these laws contain no edict whereby we could be brought in manslaughterers. But it is the Bible which is our guide; and if you take the Bible and meet us in that field, you won't very soon put us down. God is the head Physician with us. Rich people try to get the leading physician of the day, and not content with one, often arrange consultations. We are poor people, but we have the leading Physician of the day, who wants no consultations—that is God. He is not the Physician of the soul only, but also of the body, for He has healed many on earth. Why, the world in extreme cases has had recourse to what we practise every day. In cases of pestilence, such as cholera, when the doctors are at their wits' end, forms of prayer are issued and fast days set apart, after worldly means have failed them. We simply go to the fountain-head first, instead of last. Some may say we ought to have given in when we found the child didn't get better. So we would, had we been walking by sight and not by faith. What is the limit of faith? Till death came we knew not the will of God; we took the child to our Head Physician, and He did not please to heal it. Jesus was persecuted, and we, His children, must expect the same—we care not—carnal newspapers may jibe at us, but we do not mind it. We have been asked whether we had not overlooked the thirty-eighth chapter of Ecclesiasticus. Now, that is in the Apocrypha, and in it we don't believe—so that objection is soon met. We do not find it in our Protestant Bible. We Peculiar People are ignorant men—not college-bred—we are not swells—we don't meet in a splendid building; but there must be something in us after all, for we receive converts from all religious sects—Church of England, Roman Catholic, Presbyterian, Wesleyan. We are not aggressive. We only claim the privilege of calling in what physician we please, and if we find his treatment answer, why should we have to encounter scorn because we will not trust in the arm of the flesh? We cannot expect everybody to live and recover from every illness; but our Physician heals more of us than any worldly one would do. And in poverty God has often come forward miraculously and relieved us at the worst.

When this man ceased, a person rose who described himself as a Wesleyan preacher, who had come to testify to some cases which had fallen under his notice of a miraculous character. He alluded to two females who were lying in hospital at the point of death, trusting to the arm of the flesh; he persuaded them to negative medical assistance, and believe that cure would come from a higher source; whereupon they almost instantaneously recovered, and were alive at this day. This allusion to *quasi*-miraculous interposition in healing diseases caused immense exultation among the "People," none of whom had hitherto gone to that length; but the example once set, several interesting reminiscences of this nature were related. One, of a lady whose bones had become like gristle, but who, nevertheless, was able to dispense instantaneously with crutches; another of a man who was attending hospital, bent double with distortion of the spine, and who suddenly become erect and agile. A very voluble lady concluded the proceedings by informing us that she and her husband were both "down" with the small-pox; the husband not being of the "People," she had recourse to the arm of the flesh for him in the shape of a general practitioner, under whose treatment he died, while she was here to-day to testify to the efficacy of the mode of treating diseases pursued by the "Peculiar People."

WILLIAM RATHBONE, OF LIVERPOOL.

The town of Liverpool has lost one of its oldest and most respected citizens in the person of Mr. William Rathbone, who was eighty-one years of age at the time of his death, and was intimately connected with the commercial and political history of the town for upwards of sixty years. He was descended from Quaker parents, but early in life he joined the Unitarian body. In an excellent obituary notice, the *Morning Star* says:—

On Friday, writing of the meeting held in Liverpool to protest against commercial immoralities, we spoke of great houses represented in that assembly—names known wherever a British flag flies or a British bale of goods is carried. First among these was the name of Rathbone, and first among the Rathbones was the William Rathbone whose death we announce to-day. There is a charm about great local reputations which does not attach to more universal fame; and widely as the name of Rathbone is known in commerce, no one could persuade the people of Liverpool that anywhere but in their midst the real worth of William Rathbone was known. Liverpool is not celebrated for enthusiasm, and such as it does display is too often for very poor creatures and very questionable causes. But William Rathbone knew how to live down the enmities he never feared to create, and had the secret of making probity and political intelligence enduringly popular in his person, however such qualities might be despised in the abstract and sneered at in other examples. In spite of being on the unfavoured side in politics, and belonging to a religious denomination which ensures considerable local disadvantages—notwithstanding his again and again flying in the face of the opinion of his powerful and intolerant class—William Rathbone was for many years, until his death, the most warmly-beloved man in Liverpool. His charities, having always been both lavish and discreet, had borne grateful fruit which it was pleasant for all who knew the history of the place to contemplate. The purity and generosity of his life no enemy—and for many later years he had no enemy—could gainsay. His ripe and well-maintained fealty to his party compelled the more admiration because the memory of his greatest struggles ran back into a period unremembered of the generations in which he spent his honoured age; and the sullen or angry contests of to-day, in a town where genuine party spirit still runs high, wore a serener and healthier aspect when William Rathbone's manly crest figured again and again, for what seemed the last time, amidst the forces of freedom.

It was from the scandals of the last Liverpool election before the Reform Bill of 1832 that the impetus which carried that great measure was to a considerable extent derived. The story of that great election, which lasted for days, and cost each side a tremendous sum, reads now like a chapter from a strange romance. The struggle was a terrific one, and the Idbrals bribed and treated like the Tories. Into the then renewed struggle for Reform which ensued, Mr. Rathbone entered with an incomparable ardour, until the victory was won. Then there were other triumphs in which to share. He contributed greatly to the reform of our corporations. He strove valiantly and indefatigably for the emancipation of the West India slaves. It was he who, amidst hisses, hootings, and tumults, took Daniel O'Connell on to the Liverpool Exchange. He was the friend of liberty, of peace, of retrenchment, of reform, of every good work and way; and all the time, amidst a thousand public avocations, he never lacked the time or the opportunity to seek out all the varieties of human wretchedness, and to apply to the distresses of his fellows not merely the help which comes of wise philanthropy, but that which nothing can so well afford as the prompt and liberal opening of the purse.

To his last days William Rathbone never faltered. He was no Adullamite. His sons were of his spirit, when last Easter they raised in Liverpool, while reform was still doubtful, the standard of household suffrage, which was soon to be carried by far other hands to unexpected victory. William Rathbone never had, or could have, any sympathy with those who expected to find Liberalism quite reconcilable with a snug and stationary satisfaction in mere official fat things. He was of a time when to be a Liberal was to be ostracised, and he probably rather missed the ostracism and half feared there was some great mistake during that sleepy Palmerstonian period which was so little like the ideal he and others had conceived before 1832.

ELECTION INTELLIGENCE.

LONDON UNIVERSITY.—A requisition signed by more than 240 graduates has been presented to Mr. Lowe, inviting him to become a candidate for the representation of the London University in Parliament, and Mr. Lowe has accepted the invitation.

THE METROPOLITAN BOROUGHS.—Many attempts will probably be made to alter the representation of the metropolitan boroughs at the next general election. For Marylebone, Mr. Harvey Lewis and Mr. Thomas Chambers, Q.C., will offer themselves for re-election, but two other candidates are already in the field—Mr. Mason Jones, and Mr. Meschen, of the Temple. For the Tower Hamlets Mr. Butler

retires, in order to become a candidate for Hackney, and Mr. Samuda and Mr. Edmond Beales have already offered themselves. For Hackney, in addition to Mr. Butler, Mr. Deputy Reed, Mr. Holms, and Mr. Horner are candidates, and it is said Mr. Samuel Morley, but this does not appear to be certain. For Lambeth, Mr. Hughes will again offer himself, and Mr. Doulton will also probably seek re-election. Mr. R. Hartwell will be the working man's candidate. For Southwark, Mr. Locke, Q.C., and Mr. Layard will, in all probability, be re-elected without opposition. At Greenwich, Alderman Salomons and Sir Charles Bright will offer themselves for re-election. Mr. Baxter Langley will come forward on advanced Liberal principles, and it is hinted that Sir John Heron Maxwell may be a candidate in the Conservative interest. Mr. Torrens and Mr. Alderman Lusk will offer themselves for re-election in Finsbury, and no rival candidates have yet been announced. No changes are spoken of either in the City of London or Westminster, though Mr. Smith's friends are vigorously at work in the latter constituency. For the new borough of Chelsea three candidates are in the field—Sir Henry Hoare and Mr. C. W. Dilke, Liberals, and Viscount Ranelagh, Conservative.

Representation of Stroud.—Mr. J. E. Dorrington, jun., of Lypeatt-park, issued a lengthy address on Saturday to the inhabitants of Stroud, offering himself as a candidate for that borough, on the dissolution of Parliament, on "moderate" views and in opposition to the Radicals. On the subject of education, he is for the voluntary system without compulsion, and is opposed to the maintenance of the parish schools by means of local rates. He has faith in the present Foreign Secretary, and while advocating the principles of civil and religious liberty he avows himself an attached member of the Church of England. He would release Dissenters from Church-rates, they in return not interfering in the administration of Church affairs.

Cambridge University.—Sir C. J. Selwyn having been appointed Lord Justice in the room of Sir John Rolt, Mr. Anthony Cleasby, Q.C., will, it is said, be brought forward as a candidate for the vacated seat. It is not stated that Mr. Beresford Hope has withdrawn his claims.

Bristol.—The Conservative candidate, Mr. John William Miles, has issued his address. The Liberal candidate has not yet been announced, but it is stated that a suitable gentleman will soon be brought forward.

Argyleshire.—Mr. A. S. Finlay has informed his constituents that the onerous nature of his private duties compels him to seek relief from representing the county in Parliament, which he has so long enjoyed. The young Marquis of Lorne has offered himself as a candidate for the county: and there is said to be no doubt that he will be acceptable to the electors.

UNIVERSITY OF LONDON.

CLASSIFIED MATRICULATION LIST, January, 1868.

The following is a classified list of candidates who passed the late examination for matriculation:—

Honours.—*Alfred Tucker, Magdalene College, Cambridge; *John Cameron, private study; †William Patmore Slater, Bishop Stortford Collegiate School; ‡ Hermann Michael Kisch, City of London School; § John Temperley, private study; ‖ Anthony Wilson Davies, Normal College, Swansea; Alfred George Greenhill, St. John's College, Cambridge; John Ewart Edwards Agincourt Boyd, King's College; Thomas Cheese, Culham College; Edward Ernest Foxwell, Wesleyan Collegiate Institution; Henry Plumley, private study; John Christian Freund, City of London School; William Henry Isgo, private study; Samuel George Chetwynd Middlemore, private study; Frederick Hickson, Mr. F. S. Durham, Northampton; Charles Firth, private study; Hugh Williams, Bala College; Benjamin Smith, Rev. Dr. Hurndall; John Matheson Lyall, King's College.

First Division.—Arthur William Alexander, private study; Louis Jervis Vialardi Amos, Mr. H. C. Levander, Clapham; Benjamin James Austin, private study; James Barnes, Owens Colleges; Edward Barrell, private study; Richard Hey Battye, King's College School; Arnold James Bennet, Cholmeley School, Highgate; Christian Blaser, private study; William Milburn Briggs, private study; Peter Vosper Buchanan, Wesleyan Collegiate Institution; Limjee Nowrojee Bunnejee, University College; George Burden, private study; William Buttle, Wharfedale College; William Preston Cardwell, Hawthorn Hall; Thomas Carpenter, Priory House School, Clapton; Charles Albert Carter, Epsom College; Samuel Whitty Chandler, Independent College, Taunton, and University; Frank Clowes, City of London School; Osmer Ross Davidson, Merchant Taylors' School; Sergius Henry D'Avigdor, University College; Andrew Duncan, Cholmeley School, Highgate; William Burnell Dyer, Friends' School Kendal, and private study; Charles William Early, City of London School; Llewelyn Edwards, Bala and University Colleges; Thomas Johnston English, Western Grammar School; William E. Norton Erith, University College; William Godfrey Bunting Esquiros, private tuition; Henry Ewart, University College; John Joseph Faulkner, F. S. Durham, M.A., Northampton; Robert Hales Finch, Blackheath Proprietary School; Thomas Arthur Fison, Mill-hill Grammar School; Frederick Forrester Goold, Wesleyan Collegiate Institution; James John Grovatt, private study; William Griffin, University College School; William Grist, private study; Edward Walker Brandard Malkin Hance, private study; Clement William Harris, Mr. Copland; William Henry Hatfield, Chatham House, Ramsgate; Henry Ashton Henderson, private study; Thomas Hooper, private study; John Barnett Cooke Jones, private study; John Robert Jones, private study; Richard Robert Meade King, University College; Leonard Lyell, private tuition; Thomas Anthony Aloysius M'Cann, University College; Arthur Hodson Male, Wesleyan Collegiate Institute, Taunton; William Allam May, Tavistock Grammar School; Horace Mansell Maybury, City of London School; James Monckman, Hallifield School; Charles Grandison Moore, Huddersfield College; Sydney Morris, Lancing College; Alfred Garnett Mortimer, private study; Tom Eames William Mounsten, private tuition; Herbert New, Mr. Davis's School; Sidney Follett Osler, Heath Brow School; Thomas Sharpe Parry, Wesley College, Sheffield; Charles Seaton Pemberton, Harrow School; Henry Stanley Roche, private tuition; James William Rogers, private study; William Alfred Rowe, Rev. E. Roberts, M.A.; Frederic Rust, private tuition; Albert Edwin Sawday, Binfield House School; Joseph Schindler, Glasgow Training College; John Scott-Stokes, Oratory School, Birmingham; George Robert Steil, University College; Eugène Edward Street, private study; George Sutherland, private study; William Wilberforce Taylor, Queen's College, Oxford; John Thackray, private study; Ivor Grainger Vachell, King's School, Sherborne; Edwin Henry Walker, Bath Grammar School; William Henry Weddell, private study and tuition; Henry Palmer Welchman, private study; James Charles Whelan, Ratcliffe College; Edward Albert Wurtzburg, University College and Hall.

Second Division.—Reginald Aldridge, Uppingham Grammar School; Frederick Stephen Alford, Merchant Taylors' School; William John Brett, private study; Allan Burnett, University College; William George Cadman, Owens College; Frederick George Carey, Priory House School, Clapton; James William Cook, Rev. W. Field, M.A. Lond.; Robert Musgrave Craven, Rev. Dr. Hurndall; James Edward Deakin, Cathedral School, Hereford; Frederic Hermenegildo, Mr. H. C. Levander, Clapham; Ernest Field, private study; Leon Moses Finzi, University College; Alfred Llewellyn, Wesleyan College, Richmond; William Murrell, University College; Ambrose Ralli, private tuition; Arthur James Richards, Normal College, Swansea; George Wilkes Russel, private study; James Smith, Wesleyan Collegiate Institution, Taunton; Charles Welch, private study.

* Disqualified by age for first exhibition.
† Exhibition of thirty pounds per annum for two years.
‡ Exhibition of twenty pounds per annum for two years.
§ Disqualified by age for third exhibition.
‖ Exhibition of fifteen pounds for two years.

THE FENIAN PROSECUTIONS.

On Thursday the prisoners charged with murder in connection with the Clerkenwell explosion were again brought up at Bow-street. First Clancy was placed at the bar, and formally committed for trial on three charges of shooting at Sergeant Chown and Constable Chamberlain with intent to murder them. His removal caused some surprise, as it had been confidently stated, though upon no better authority than that of a current rumour, that he was to be charged conjointly with the Desmonds and others for the murders in Clerkenwell. It was also stated that English had followed the example of Mullany by offering himself as Queen's evidence, and that he would be examined as a witness, not only to corroborate Mullany, but also to implicate Clancy. However, this was not done. Upon the removal of Clancy the other prisoners were placed at the bar as on the last occasion. English throughout the examination exhibited great uneasiness. O'Keefe displayed considerable levity, frequently cracking jokes with the other prisoners, who seemed but little to relish his humour, though he once or twice extracted a laugh from the usually grave and thoughtful O'Neill. Allen appeared very anxious. The prisoners, James O'Neill, John O'Keefe, Michael Barrett, and Jeremiah Allen, were placed at the front (or new) bar, and the two Desmonds, Nicholas English, and Anne Justice, in the dock behind and above them.

The evidence was of no great importance. Dr. William Odling, professor of chemistry at St. Bartholomew's Hospital, said he had examined some staves of the barrel, which were evidently part of a cask used for storing paraffin or petroleum oil. He found small portions of unexploded gunpowder. Most of the other evidence concerned the identification of Barrett, who, a few hours after the explosion, was seen drinking with Mullany in a public-house. No witness identified O'Neill, and Mullany, the informer, declares that he knows nothing of Allen.

Mr. Giffard said that completed the evidence for the Crown, upon which he asked for the committal of these prisoners for trial on the charge of wilful murder. As some of the new witnesses were absent, he should have to ask for a remand. The charge of treason-felony against Mullany would not be withdrawn. All the prisoners were remanded to Tuesday next.

The *Post* is given to understand that the Crown is in possession of evidence of a character to lead to the belief that the recent attempt to destroy the House of Detention at Clerkenwell was instigated by "Colonel" Burke, one of the prisoners now in Warwick Gaol awaiting his trial for treason-felony. The probability, therefore, is that the Crown will include him in the indictment.

David and John Barry, brothers, and Cornelius Sullivan, three young men, were arrested in Cork on Monday on suspicion of Fenianism. David Barry was identified as one of the party who robbed Allport's gunshop. On searching his house the police found a sword, with belt, military books, and revolver.

A printer named Fitzpatrick was arrested at Dublin on the same day for threatening to assault the policeman who arrested Walsh in connection with the recent explosion of Greek fire. The prisoners were conveyed to Bridewell under a guard of constabulary.

A strong feeling of dissatisfaction is said to have been excited among the people of Kerry by the firm attitude of loyalty assumed by Bishop Moriarty and some of his clergy. It is stated that unusual opposition has been offered to the collection of the annual dues.

It is announced that the loyal address to the Queen, prepared by Mr. Digby Seymour, has been signed by 13,000 Irish residents in London.

It appears from an official return just published that the total number of special constables in Great Britain reported up to the 29th instant was 113,674; those in the city and metropolitan districts numbering 52,974.

THE FALLS OF NIAGARA.

There are two great falls at Niagara—the American and the Canadian—sometimes called the Horseshoe Fall from its resemblance to a horseshoe. Goat Island separates the two. It is reached by a bridge from the American side, and which spans the rapids. We take a dollar ticket for a year, which will allow us to come and go at our leisure. One object seems much out of place there—a paper-mill. It certainly divests the rapids of their romance and poetry to find them driving machinery. Goat Island is richly wooded. How such immense trees came there, or how the island itself was formed in the middle of the rapids, I cannot tell. There are several other islands near, as if they had strayed from the large one. The largest of them are called "The Three Sisters." We shall never forget while we live, the sight which suddenly met us. We were close to the edge of the American fall. We stood still in speechless amazement for some time. There was the mighty flood which had appeared thus for thousands of years. Perhaps it was on this very spot the Indians stood still in awe and called the sight "Niagara," or the thunder of waters. Out of the boiling abyss came up clouds of spray which prevent you seeing the depth of the fall. Rainbows of the most beautiful forms are visible, shifting their station with the sun. We were not so much struck with the roar of the falls, though it is said, in certain states of the atmosphere, the sound may be heard forty miles off. I certainly have seen the cloud of spray thirty-six miles off. I have been, at night, within 200 yards, and heard no more noise than from a mountain torrent at home. I saw a thunderstorm at Niagara; the forked lightning played among the spray, but the thunder of the air was heard above the thunder of the flood. From Goat Island, which is seventy acres in extent, a narrow bridge leads to Luna Island, a small islet, only a few yards in size. On it Indian squaws exhibit their wares for sale, such as bead work, leather work, &c. Luna Island is so named because it is the best point from which to view the lunar rainbow. Here you get to the very edge of the American fall. By lying down, for steadiness, we gazed into the abyss below. It makes us tremble to be so near it and yet not in it. A few years ago, a party of friends visited this spot. A young man took a little girl in his arms, held her over the rapids; in struggling to free herself she fell in, and in an instant was swept over the fall in the presence of her parents. The young man instantly leaped after the girl, and both perished. The Cave of the Winds is the most exciting sight of Niagara. It is situated at the foot of the rock between Luna and Goat Islands. It is formed by the action of the water on the precipice. Over this the water of the falls forms a transparent curtain. It is 100 feet wide, 130 feet high, and 30 feet deep. The compression of the atmosphere fills it with perpetual storms. Before entering we paid two dollars each; strip off our clothes, and put on others made for the purpose. Regular guys we looked! Oilskin jackets, blue cotton trousers, sandals of cloth tied on with string, oilskin bonnets in the old-fashioned coal-scuttle form. Attired thus we could hardly proceed for laughing. We wished our wives and deacons could have seen us! We descended by steps to the base of the falls. We met a party returning; one of them a lady, but dressed like a man, dripping with water. She had not nerve enough to proceed. Had we known beforehand all the sensations, perhaps we should not have ventured. Mrs. Raleigh made Dr. R. promise not to go there; but as we were under no restriction, we went. The guide went first, Mr. Hall next, and I next. Down a few steps, a shower-bath braces our nerves for what is to follow. A few more steps, we are in the cave. The winds carry my bonnet off my head, but as it is tied under my chin it only fills with water and hangs down my back like a sack as if it would strangle me. The water pours down in torrents. We are crossing a narrow plank, with only a slight railing on one side. The winds scream and roar like an express locomotive at full speed. It was really awful. Go back we could not, go on we must. Were the brain to reel or the foot to slip it would be destruction. What fools to come here! So we might think, but no words were spoken or could be heard. Oh how thankful we were to escape those terrible regions and to breathe freely in the open space beyond! What a grand spectacle met the eye as we looked up! From this spot only could we see the real height of the falls and their magnitude. We saw a rainbow complete, a phenomenon not often witnessed in any other place but this. As you look up the floods seem as if they were pouring forth from the skies. Our way back was by intricate paths from rock to rock, along which we had to grope our way; very slippery they were, but the cloth sandals prevented the least slipping. At last we found ourselves at the point whence we started, thankful to God for our safety in being permitted to behold such a grand specimen of His own handiwork. The Horseshoe Fall in Canada far surpasses in grandeur the American, though it is only at certain points you can take it all in. The volume of water is greater. 1,500 millions of cubic feet of water pass over it every hour. It is nearly 800 yards across. A ship once went over the fall,

and though it drew eighteen feet of water it did not touch the rock. The depth of the water gives a rich green colour to it, which, contrasted with the mass of spray and foam beneath is very striking. Just on the edge of this fall a tower has been erected, called "Terrapin Tower." It is very like a lighthouse in appearance. From the top the eye takes in both the falls and Goat Island as well. Strange that when the water from the American has been joined to the Canadian, the river does not appear a bit bigger. The river all the way down is not at an average more than 1,000 feet wide; its depth must therefore be tremendous; indeed, it is said from the rapidity of the current, the plummet never finds the bottom. Slowly and sullenly the water moves away from the cataracts where it has been subject to such torture, and yet there seems to be an under-current bringing it back as if it would like to go through the same process again. Two or three weeks ago a party went out in a boat above the falls; the boat was upset, and four persons were carried down the falls and over, but the people in the neighbourhood say very little about such accidents. The suspension bridge connecting the United States with Canada is two miles down the river. It is a splendid structure, 800 feet long. There are four enormous wire cables of about ten inches in diameter, which contain 4,000 miles of wire. Railway trains pass over it; there is also both a carriage and footpath. When we crossed the first time, Mr. H. and I took off our caps and sang, just in the middle of the bridge, "God save the Queen." On the Canadian side we reasoned in vain for exemption from being searched on the ground that we were subjects of the Queen. We had to open our baggage, but it was hardly looked at. Mr. H. and I were importuned to sit for a portrait; so down we sat on the edge of the Canadian fall, and had the operation performed.—*Rev. R. Balgarnie's Notes of a Trip to America.*

Court, Official, and Personal News.

It is officially announced that her Majesty will hold a Court at Buckingham Palace on the 3rd of March, for the reception of the Diplomatic Corps, the Ministers, and other official personages. The Queen will also hold three drawing-rooms at Buckingham Palace, viz., on Thursday, March 12; Wednesday, April 1; and Tuesday, May 12; being present in person as long as her Majesty's strength will permit, one of the Princesses representing the Queen during the remainder of the time. The *Globe* publishes the following:—

A petition has been got up to her Majesty, and largely signed, asking her graciously to command that the Court may return to some of its former splendour, and be fixed in town during a portion of the forthcoming season. This singular document has not yet been presented, but it is drawn up and signed, and will be presented at the earliest opportunity. The document, however, comes rather late, as our readers will have read that the Queen has been pleased to issue an order for the holding of several courts and drawing-rooms during the season. We are happy further to state—and the announcement will diffuse general feelings of joy through the community—that her Majesty intends spending a much larger portion of her time in town than she has done since the lamented death of the Prince Consort. We receive the assurance with great pleasure, and recognise in it another proof that the Sovereign, though still suffering acutely from her great loss, desires to show her regard for her loving subjects in every manner that is possible.

At the meeting of Bristol working men, Mr. Baker, in accordance with the wishes expressed by the members of the association, had sent a letter, through General Grey, to the Queen, asking that a cheap edition of her beautiful book may be issued; and he has received a reply from General Grey, stating that her Majesty had been gracious enough to comply with the request, and that "a cheap edition of that work would be issued for her dear, loving subjects."

Prince Leopold, who is at present residing at Osborne, has been suffering from a severe illness, during which he has been attended by Dr. Jenner and Dr. Paget. At one crisis in the Prince's illness the case is understood to have been considered almost hopeless, but the latest accounts speak of a gradual improvement in his Royal Highness's health.

The Prince of Wales is visiting the Duke of Manchester, at Kimbolton Castle, near Huntingdon. On Wednesday evening there was a grand ball in connection with the visit, attended by the aristocracy of the district. The Prince and Princess are expected in town about the 12th inst.

Dr. Gream has left London for Prussia in order to officiate at the approaching accouchement of the Crown Princess of Prussia (Princess Royal of England).

The Lord-Lieutenant held his first levee on Tuesday. It was the largest ever witnessed in Dublin.

According to the *Record*, Lord Shaftesbury's health has been decidedly improved by the rest and repose he has been enjoying for the last six weeks with his family at Nice.

It is stated that Sir R. Palmer has declined the vacant Lord Chief Justiceship, which has been accepted by Sir C. Selwyn. Mr. Brett, Q.C., has been appointed Solicitor-General in his place.

Mr. George Potter contradicts a report which has somehow got abroad that he intends to come forward as a candidate for Marylebone at the next election.

The *United Service Gazette* has reason to believe that the Minister for War is at last about to take the purchase system in hand, and that the first step towards its abolition will be the withdrawal of the lieutenant-colonelcies and majorities of regiments from the commission market.

The Rev. D. Charles, B.A., of Abercairn, Monmouthshire, has accepted the office of secretary to the University of Wales.

There is a report that Sir Richard Mayne is likely to retire from the post of Chief Commissioner of Police, and that he will be succeeded by Mr. Knox, the stipendiary magistrate.

A report on technical education has been presented by Mr. Leone Levi to the Education Committee of the Privy Council. Mr. Levi suggests the establishment of an Industrial University, or a superior Technical Institute, for the direction and promotion of technical, industrial, and professional instruction in the United Kingdom, as well as a normal school for teachers of science on the foundation of the existing Royal School of Mines.

Dr. Deane, Q.C., has been appointed Admiralty Advocate, in the place of Sir Travers Twiss, who resigned on his appointment as Queen's Advocate.

It is stated that the post of Financial Member of Council in India will be offered to Sir R. Temple, lately Commissioner of the Central Provinces, and now Resident at Hyderabad.

Several Cabinet Councils have been held during the past week.

A number of clergymen connected with the Church of England Temperance Reformation Society waited upon Mr. Hardy at the Home Office, on Saturday, to urge the abolition of the Beer Act of 1830. Mr. Hardy, while very complimentary to his visitors, told them plainly that an expiring Parliament was not likely to take up the question.

It is said that the Marquis d'Azeglio, Minister Plenipotentiary from the Italian to the British Government, has resigned his office, and that his successor will arrive in London before Easter.

The death is announced of Sir Norton Joseph Knatchbull, Bart., the head of one of the oldest Kentish families.

The prisoner Clarke, lately sentenced to death for the murder of a child at Lambeth, has been respited.

There has been much agitation at Oxford in connection with the election of a Professor of Political Economy. The re-election of Mr. Rogers was opposed because of his Radical views, and his having taken part in a political meeting at a Baptist chapel. Intolerance gained an easy triumph. Yesterday Convocation elected Mr. Bonamy Price by 620 to 193, a majority of 427 over Mr. Rogers.

Miscellaneous.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—Number of patients for the week ending January 25, 1,003, of which 291 were new cases.

LIBERALISM AT THE UNIVERSITIES.—The president of the Cambridge Union Society for the present term is Mr. A. S. Wilkins, of St. John's College; the vice-president is Mr. J. F. Moulton, of the same college. Both these gentlemen are advanced Liberals, and have taken a prominent part in advocating the abolition of religious tests in the Universities.

JUSTICES' JUSTICE.—A couple of magistrates of Chorley, in Derbyshire, have sent a man to prison for a month for picking up a dead pheasant overlooked by a shooting party, and the property of the Earl of Derby. As this was the man's first offence, the magistrates said they would be lenient with him, and they let him off with the above sentence!

THE REFORM LEAGUE.—There was a great meeting in the St. James's Hall on Tuesday evening to hear a lecture by Mr. Stansfeld, M.P., on the "Political Future of the Working Classes." Among other suggestions which he made was one that the working classes should send members of their own order into Parliament. The lecture was one of a series given under the auspices of the Reform League.

COMMERCIAL MORALITY.—A meeting of the Liverpool Chamber of Commerce was held on Wednesday to discuss the subject of the bankruptcy and other laws bearing upon commercial credit and morality. It was admitted by all the speakers that our bankruptcy law is in a most unsatisfactory state, and that practically the dishonest trader runs little or no risk of being punished for his frauds. A committee was appointed to consider the subject, and to petition for an amendment of the bankruptcy law.

THE LATE CLERKENWELL EXPLOSION.—The committee of the Clerkenwell Explosion Relief Fund has announced that having now received a sufficient sum (9,700*l.*) for the purposes contemplated by their present action, they have suspended their appeals to the public. The question of the liability of the county to compensate the owners of injured dwellings having been referred to the Court of Queen's Bench, the committee have determined to await that issue. If a decision adverse to the sufferers should be given, they propose again to appeal to the sympathy of the country.

THE REV. NEWMAN HALL'S LECTURE ON OUR RELATIONS WITH AMERICA.—The Duke of Argyll has consented to take the chair on occasion of the redelivery by the Rev. Newman Hall, of the lecture he addressed to the principal members of Congress at Washington. General Grant was among his auditors, and Chief Justice Chase presided. The object of the lecture is to prove the substantial good-will felt in Great Britain towards America, and that while the masses of the people agreed with the policy of the North, those who sympathised with the South were not, for the most part, animated by hostility towards the United States. We understand that the subject of the Alabama will be discussed, and we trust, that with such a president, a large audience may, by the expression of public sentiment, support Lord Stanley in any efforts for the speedy settlement of all international differences. The lecture will be delivered in St. James's Hall on the evening of Wednesday, the 26th.

EAST LONDON DISTRESS.—The newly-formed United Executive Relief Committee held a first meeting at the Mansion House on Monday, the Lord Mayor presiding. To give an idea of the almost chronic distress with which the metropolis is now afflicted, we may quote a statement made by one of the committee, that 10,000 clerks have been thrown out of employment since May, 1866. It is announced that the shipwrights and ironworkers on the Isle of Dogs, so far as the committee appointed at the meeting in Burdett Hall may be taken to represent them, now show a disposition to avail themselves of the offer of employment made them by Mr. Bullivant, in connection with the building of a new steamer. The East London Mission and Relief Society continue their separate organisation, and the sewing-classes and ragged-schools connected with it.

THE METROPOLITAN RAILWAY.—Vice-Chancellor Wood, on Friday, granted an injunction sought by Mr. Bloxham, a holder of Metropolitan Extension Stock (who had just bought some shares for the purpose), to restrain the directors of the Metropolitan Railway Company from declaring or paying any dividends except so far as the profits and other income of the company may be applicable to such dividend. The plaintiff charged the defendants with having made large payments out of capital instead of revenue, and borrowed money from contractors to pay dividends. There has been in consequence a considerable decline in the shares of the company. At the half-yearly meeting on Wednesday the chairman said, relative to the injunction, that the directors intended to appeal from the decision of Vice-Chancellor Wood to a superior court, but in the meantime they would pay an interim dividend to the shareholders at the rate of 5½ per cent. per annum, adjourn the meeting for a month, and pay them the balance when the restriction was removed. The company had a bill before Parliament, and, if necessary, they would ask for power to insert clauses in it to enable them to pay the dividend as intended. The delay in paying the full dividend, under any circumstances, could not be above five or six months.

ORPHAN WORKING SCHOOL.—A general court of the governors of the Orphan Working School was held last week at the London Tavern, Mr John R. Welch, the treasurer, in the chair. The report stated that during the past year the number of children in the schools had reached 400 (all that the building, with its enlargement, was intended to hold). There were in the schools at the last report 242 boys and 109 girls—total, 351; added during the year, 94; left, their time having expired, 73; died, 3; expelled for extremely bad conduct, 1; leaving at the present time in the schools, 368; to which would be added that day 30; making the number after the present election 398, viz., 266 boys and 132 girls, or 47 more than at the same period last year. The future admissions, now that the building was full, would be governed by the vacancies. The state of the schools was very satisfactory, and the health of the children had been very good during the past year. In making their financial statement, the committee state that although the ordinary receipts had exceeded those of any former year, yet the increased number of orphans to provide for had, during the past year, caused some inconvenience for want of the necessary means for their support. One hundred and fifty additional orphans had been admitted during the past ten years, which was an increased annual charge upon the charity, as compared with 1857, of 3,750*l.* During this period the only increase in annual subscriptions had been about 700*l.* The dividend on stock were less by nearly 100*l.*, the net sum received as rental was nearly the same now as then, so that the charity had depended upon donations and legacies for the difference in amount. The committee had no power to dispose of any more stock in the funds; the last available amount (287*l.* 0s. 7d.) they were obliged to sell a few weeks since for the ordinary purposes of the charity, and now it had obligations amounting to 2,051*l.* 8s., with only 38*l.* 8s. 4d. at the bankers, when the balance-sheet was made up. It would thus be seen, however painful to the committee, if the funds did not increase, they would be compelled to reduce the number of children receiving the benefits of the institution. The accounts showed total receipts to the amount of 8,221*l.* 13s. 3d., a total expenditure of 9,875*l.* 11s. 11d., leaving a deficiency of 1,053*l.* 18s. 8d. The report was unanimously adopted. Resolutions were also passed altering the rules so as to provide, "That any governor contributting 250 guineas shall be entitled to one presentation for life, and that any subscriber who may, by an additional subscription, complete a payment of 250 guineas, and sacrifice the vote arising from a life subscription, shall be entitled to one presentation for life, the children nominated being in every respect eligible by the rules. That any governor contributing 750 guineas shall have the right to a nomination in perpetuity. That in the event of the death of any candidate after the publication of the voting papers, should the brother or sister be proposed in its stead, and prove in all respects eligible, the votes intended for the deceased candidate shall be transferred to the child so substituted; and should any child, duly elected, die between the date of its admission and the following election, the committee shall have power to admit in its place a brother or sister of the deceased child, upon the production of the usual proofs of eligibility." The election of 30 children (10 girls and 20 boys) into the school was then proceeded with.

Literature.

"SILCOTE OF SILCOTES."*

Mr. Kingsley's latest novel is decidedly worthy of standing on the same shelf as his former novels, and therefore among the choicer collection of works of fiction aspiring to be also works of art. Amidst the shoals of novels that are issuing from the press every week, almost every day, most of which the world will very willingly let die, Mr. Kingsley's belong to a higher order, that will not perish with the season that produces them. They do not, we apprehend, belong to the small class that are destined to an enduring place in English literature, but they deserve what may be termed a limited immortality, and they will assuredly have it. That is to say, they will not be forgotten by those who read them, and they are likely to leave better and more enduring traces in the minds of their readers than are usually left by books whose primary aim is amusement. There is high literary merit in the work before us; the style is uniformly vigorous and picturesque; there is a plain directness in the narrative that is yet compatible with subtlety of thought and refinement of observation. At the same time, we must confess that there are, as in most novels, startling improbabilities,—more in this case in the characters than in the events. The leading character, Squire Silcotes, the "dark squire," nourishes and cherishes an illusion, of a most transparent quality, which would not impose upon any average man of business. He allows his mind to be warped, his affections to be poisoned, his active usefulness to be spoiled and paralysed for nearly forty years, by a baseless suspicion of the honour of his wife. Yet this same dark squire is a brilliant and successful barrister, an accomplished man of the world, well skilled in tracking and hunting to their darkest dens all the subtleties of iniquity, keen to unmask fallacy and expose imposture. He is, moreover, not a bad fellow at heart—shaggy outside, but with a vein of tenderness and philanthropy concealed. If he is ferocious and severe in his words, he is not so in his actions—he is a kind and considerate landlord, and an indulgent, perhaps too indulgent, master. He quarrels with his sister, but he loves her, and she deserves all the rebukes and sarcasms she gets, for she is a foolish, vain-minded creature, always "rising "to the fancy flies" of any angler who baits his line with spiritualistic charlatanry or political intrigue. The squire has patience for the tomfooleries of such a wild goose even as his sister, who very appropriately consummates her folly by lunacy. He quarrels with his son, but he pays his debts and forgives his wildnesses. His weak point is suspiciousness, which, however, is very selective, and indeed capricious in its operations, and is more cruel to his wife than to anybody else. Perhaps Mr. Kingsley wishes us to look upon him as somewhat of a monomaniac, with a twist in his mental constitution—not quite so mad as his sister becomes, but sharing with her a family taint that points to the mental alienation which she attains. Another somewhat impossible character is a very clever, refined, gorgeous peasant woman, as grand as a duchess, as clever as a college don, as eloquent and epigrammatic as Mr. Henry Ward Beecher, as quick and sharp in repartee and conversational debate as the most accomplished diner-out in Belgravia. Of course we recognise the "full-"many-a-gem" doctrine which gives novelists such splendid capital, and we admit the right of a novelist occasionally to take a header into these "bright unfathomed caves of ocean," and bring up the treasures of "purest ray serene" concealed there. But gems so obtained are not usually set and polished and mounted as if they had come fresh from Hunt and Roskill's, and it is scarcely true to nature to describe a peasant woman with the kind of culture which you can only get in such an atmosphere as the Combination Room of an Oxford College. The same sort of cultured cleverness is also attributed to children and young girls, with more excuse, perhaps, inasmuch as they may, in the cases referred to, have caught the manner from their elder relations. Still, all the clever people belong to the same type, and have a certain air of priggishness about them, as if they had been accustomed to swallow the *Saturday Review* every week from babyhood upwards. We fancy we can even see in Mr. Kingsley himself a little of that "intense Oxfordism" which he describes in his characters—which, for instance, leads him to apologise two or three times for using expressions which have lost the sharp edge of novelty through the attrition of current usage. We think a writer whose pen, so to speak, blushes scarlet when it is betrayed into the use of the expression, "His eyes twinkled "with fun," must be considered to wear the Oxford livery almost too tenaciously.

We will not presume to charge Mr. Kingsley with having a "moral purpose" in his story—that is an eighteenth-century fashion which all sensible novelists have abandoned. He does not wish to "cramp his tale" by "twisting it to "some useful end." But we think it is possible to see a dominant idea in the story. The dark squire and his sister are extreme specimens of a type which is characteristic more or less of nearly all the *dramatis personæ*. The various phases and forms of an unyielding, unbending nature are shown with considerable artistic skill in the different characters that cluster round Silcote of Silcotes. The same type shows itself as overweening self-confidence, or headstrong self-will, or pragmatic obstinacy, or many self-reliance, or patient self-devotion. Perseverance in well or ill-doing, consistency in action or opinion, endurance of outward ills or inward sufferings, all branch from the same root of character. What Mr. Kingsley calls "Sil-"cotism" appears to be this unpliable quality of nature, united to a sharp tongue, a somewhat shrewish temper, with considerable individuality of character, fineness of culture, and aristocratic breeding. Here is a very good specimen of Silcotism, put, however, into the mouth of no Silcote at all but into that of an uncultured peasant—another instance of Mr. Kingsley's habit of making all his characters talk in the same muscular style. James, who turns out to be a Silcote, is talking to his supposed father, "who tells him that "just beyond those darken-"ing wolds lay the most beautiful city in the "world," meaning Oxford. James replies:—

"'It isn't Seville, is it? Of course it is not. But Seville is the first town in the world.'

"'But Oxford beats it hollow, I tell you.'

"'Have you seen them both?'

"'Yes. Leastways, I know one on 'em well, and that's quite enough to give me a right to speak. If you want to know both sides of a question before you speaks about it, everlasting dumbness will be your portion. Whatever you've got to say, old fellow, rap it out, hard and heavy, and see what the other fellow has got to say. If he has the best of it, give in; if he has'nt, shut him up. But don't believe that you are in the right for all that; only believe that he is a greater fool than you. So you see, old fellow, I say again, Oxford is a finer town than the one you named.'"

Evidently the ungrammatical expressions here do not harmonise with the highly-developed "Oxfordism" of the sentiment and phraseology. Mr. Kingsley does not wish us to fall into any admiration of Silcotism. He shows the hardness and ungeniality which it produces, and the fires of discipline that are needed in order that it may be purged and purified, as well as the misery and misunderstandings which it is apt to cause among those who are brought into contact with it. We do not, we repeat, attribute any set purpose in Mr. Kingsley to teach the ethics of Silcotism, or to point the moral which is easily deduced from the portraiture. The moral lessons conveyed come in no didactic form, but are the natural issue of the abundance of the humanity which he puts into his story. With all his artistic defects, he has a fine insight into the subtleties and intricacies of human character. He sees what earnestness may lurk beneath a nonchalant air of indifference; what kindness may be hidden under a rough external mannerism; how modesty may not be quite absent when the surface presents only dogmatism and self-assertion. He seems to have a higher respect for the Oxford type of gentlemanliness than, we confess, we have, believing as we do that Oxford will never lose its "priggishness" till Dissenters have an equal footing there with members of the regnant Church. So far as we have observed, Oxford and Cambridge men do *not* become real gentlemen unless they have the additional advantage of contact with that larger world outside the University, in which other thoughts and beliefs than those of English-Churchism find scope for expression and influence.

Our readers will readily infer from what we have said that "Silcote of Silcotes" is a readable and amusing book. The interest is well sustained throughout, except, perhaps, in part of the third volume, where we are kept too long in the region of Austrian and Italian politics. We can aver, from personal experience, that "Silcote of Silcotes" will bear and gain advantage by a second perusal.

* *Silcote of Silcotes.* By HENRY KINGSLEY. London: Macmillan.

"SPIRITUAL WIVES."*

Mr. Hepworth Dixon has a reputation to lose. He has unquestioned literary ability, and he has won himself a position by the valuable service which he has rendered in certain departments of historical inquiry. We therefore deeply regret that he should have compromised his fame, and exposed himself to deserved opprobrium, by the publication of a work which will be universally condemned by those who are best entitled to pronounce on such a question, which is sure to do harm and which cannot by any possibility do good. We can hardly understand, indeed, what purpose he expects to answer, or what motive can have induced the issue of a work so unworthy of himself. Perhaps he may fancy that, in this age of sensationalism, the public are prepared to welcome any startling novelty, and to applaud the boldness of a writer who is determined to set at defiance all conventional ideas, and to speak openly and fully on subjects in relation to which it has generally been thought wise to maintain reticence. He will find, however, despite the praises which certain journals have bestowed upon his performance, that there are limits even to this toleration, and that the most sensible men will deprecate an attempt to give publicity to mere details of human vice, unless there be some great object to be gained by such painful exposures. That the story is told in a lively, graphic, and attractive style, is an aggravation of the offence. The interests of virtue and religion may demand that sometimes the facts of such cases should be brought out, but even where such necessity exists, the representations should be made in the most grave and serious spirit. Elaborate pictures, in which all that art can do to conceal the loathsomeness of the vice pourtrayed is done, are entirely out of place, and when the whole subject is treated in such a style as to leave us in doubt how far the crimes described are to be referred to the working of unhallowed desires, and how far they may be traced to the action of morbid but still sincere religious feeling, and mistaken though yet earnest conviction, an offence is committed against public morals, against which we are bound to enter our firm and decided protest. We do not care to examine these volumes in detail. If the writer was really anxious to have elicited any great lessons from the phenomena with which he deals, he might very easily have set forth all the facts essential to his purpose in a much shorter compass and in much more sober colour, and we should have been fully prepared to examine the conclusions at which he had arrived. But we find nothing of this kind here. As it is, to enter into any examination of the extraordinary suggestions relative to the Apostle Paul, and especially the criticism of the particular text which Mr. Dixon thinks theologians have so unwisely neglected, to attempt a serious refutation of his wild and undiscriminating statements relative to the freedom of American society, to discuss his notions of the Gothic Revival, would be a useless expenditure of time and energy. We are bound to say, however, that nothing can be more unhealthy than the whole tone of these volumes, nothing more mischievous than the effort to create an impression that there may be a "certain legitimacy in these excesses and "aberrations of spiritual love," destined to affect our view of the relation of sexes, and ultimately to lead even to changes of public law upon the subject, and to dignify all this loose talk with the appearance of philosophy, by an insinuation that there is something in the Gothic character to which these phenomena may be traced, and by which the difficulties they suggest may ultimately be solved in the initiation of a new and higher order of things.

* *Spiritual Wives.* By W. HEPWORTH DIXON. In two volumes. London: Hurst and Blackett.

BRIEF NOTICES.

Foreign Theological Library. Fourth Series. XV. *Delitzsch on Isaiah.* Vol. II.; XVI. *The Divine Revelation, an Essay.* By AUBERLEN. (Edinburgh: T. and T. Clark.) We are glad to receive the completion of Delitzsch's learned and critical commentary on Isaiah, and to learn from the advertisement, that it is to be followed by his book on the Minor Prophets. If Auberlen's essay will hardly be as highly appreciated by Biblical students as this great exegetical work, it has nevertheless a special interest from the fact that the writer of this "defence of faith" himself passed through many of the phases of modern religious thought. He was a student at Tübingen at the time when Strauss assailed the orthodox faith in his life of Jesus and his "Dogmatik." Bruno Bauer, Feurbach, and others, were, at the same time, helping on a movement which seemed to threaten the very foundations of Christianity, and Auberlen was carried away by their influence. "These "men were revered as the pillars of modern culture and "science, who represented the results of all previous "development and progress." From this revelling "in the gardens of philosophy and poetry" he was "led back, among other things, mainly by Schleier-"macher's mysticism, so full of life and spirit, to the "sanctuary of religion, and learnt to sit again at the feet "of the Redeemer." The work of a man whose ex-

perience has been thus varied, has a distinctive value. The first part of it is a very careful argument, based on those Biblical documents which are generally acknowledged to be genuine, in support of the reality of the Divine revelations; the second is an historic view of the conflicts with Rationalism; and the work was to have been completed by a third part, which would have shown the "whole orderly and rational development of "the revelation to be the realisation of the Divine idea "in which is disclosed the 'hidden wisdom which God "'ordained before the world unto our glory.'" The two parts which are published here are not remarkable for the extent of learning which they reveal, but for the earnestness of faith and depth of piety by which they are characterised. The book would have been more useful and attractive if the translators had sought to give it a more thoroughly English dress. Literalism is all well enough, but it may be pushed too far, and is so in the present case.

Things New and Old. By JOHN SPENCER, with a Preface by Rev. THOMAS FULLER, D.D. (London: William Tegg). This is really an invaluable repertory of wise and thoughtful words from old writers, the very names of many of whom are now forgotten, except by industrious students. The extracts are marked by all that richness of thought, that quaintness of style, that homeliness of illustration, that terseness and pithiness by which our earlier divines were especially distinguished. The book may be eminently useful to preachers, but it will depend entirely on the way in which it is used. Powerful as these old Puritan preachers were, it would be a great mistake for men of our own time to become their servile copyists. If the book, therefore, is regarded only as a treasure-house, which may be freely rifled of materials from which sermons may be built, it will of course be an injury. If, on the contrary, it teaches the value of terseness, illustrates point and directness in preaching, and then not only quickens thought but points out the way in which real power may be gained, it will be of incalculable value. Not the least attractive part of it is Thomas Fuller's brief but quaint and pithy preface.

Arthur Middleton: a Biography. (London: Trubner and Co.) "These papers—for the book can "scarcely be called a biography—represent, with a cer- "tain amount of fidelity, the feelings and thoughts of a "young man of the present time, at the age when the "outside world begins to press most forcibly upon him, "and his whole inward nature is in revolt and "disturbance." Reading this in the preface, we opened the book with pleasurable anticipation, but soon found ourselves doomed to disappointment. There is nothing, either in the character of Arthur Middleton or the incidents of his life, or the manner in which the story is told, to awaken any great interest. The editor may see some object to be answered in the publication of these detached sketches of a life, which, whatever the virtues by which it was adorned, was brought to a premature close in consequence of an act of extreme folly, but we confess we do not.

Life of Pastor Fliedner, of Kaiserwerth. Translated from the German by CATHERINE WINKWORTH. (London: Longmans, Green, and Co.) This is a very interesting record of the life and labours of Fliedner, the restorer of the "order of deaconesses" in the Protestant Church. It is simple, occasionally almost to childishness, but the noble, unwearied, and varied efforts of the Kaiserwerth pastor on behalf of the poor and the afflicted preserve the reader's attention to the close. Fliedner was minister of a small and poor Protestant congregation. His pastoral labours did not exhaust his powers, and he was compelled to make journeys abroad to collect money for the necessities of his church. In Holland and in England "I became ac- "quainted with a multitude of charitable institutions "for the benefit both of body and soul; I saw schools "and other educational organisations; almshouses, "orphanages, hospitals, prisons, and societies for the "reformation of prisoners; Bible and missionary "societies, &c., &c.; and at the same time I ob- "served that it was a living faith in Christ which "had called almost every one of these institutions "and societies into life, and still preserved them in "activity." Returning to Germany, his first efforts were directed to the instruction of prisoners and the reform of prison discipline. He attended the jail at Dusseldorf on Sunday evenings and Monday mornings, preaching and visiting the individual prisoners. He next received, in the summerhouse in his garden, two women who had, while in prison, shown a wish to reform, and watched over them with fatherly care. Such was the beginning of the institution at Kaiserwerth, which in 1864 "numbered 425 Sisters in the "'Mother-house,' and at more than one hundred "foreign stations in all quarters of the globe," to whose care were confided, in that year alone, 26,000 sick persons for nursing, and more than 3,000 children for education. Others had followed the example of this devoted philanthropist. In connection with German Protestantism there were thirty "Mother- "houses," and 1,600 deaconesses serving the suff ring and needy in more than 400 different places. Fliedner's name has been much quoted in connection with the institution of Sisterhoods in the Anglican Church. This memoir makes it abundantly evident that his primary object was not the "religious "order," but the charitable work. Neither his aims nor his sympathies were sectarian. The relief of suffering of all kinds was the work to which his life was devoted, and which he ever followed with utmost simplicity of heart. We thank Miss Winkworth for giving this memoir to the English public. A fuller biography is contemplated, but as circumstances render it doubtful whether this will be undertaken, and it cannot be begun at present, this sketch has been published at Kaiserwerth. This little memoir contains more of real interest and value than most of our bulkier and more pretentious religious biographies.

The Promise of the Father Waited for and Realised. (London: Seeley, Jackson, and Halliday.) Two discourses on the 1st and 2nd chapters of the Acts of the Apostles are here given to the reading public. We do not envy the congregation to which they were first delivered. Sound in the main in theological teaching, they are devoid of taste and judgment, and their treatment of the Scriptures strikes us as very irreverent. Neither "perspective" nor "composition" has been attended to by the author; trivial details are as much elaborated and brought into as prominent notice as the most important facts. An arbitrary interpretation of the prophetic "week" of Daniel is treated as of equal authority with the statements of New Testament history; it is made the basis not only of calculations to fix the precise date of the first Christian Pentecost, but also of the author's peculiar theories as to the enlightenment and conduct of the Apostles. The Greek Testament is dealt with in a perfectly reckless way; language has no precision if it may be treated as it is treated here. And where nothing is recorded, it by no means follows that our author has nothing to say; his imagination can always supply the lack. He "believes," and "can "easily conceive," and "can scarcely suppose but "that"; he "fancies," and "can well imagine." The wonderful facility with which he does all this is destructive of our confidence in his sobriety as an expounder of the Bible, and deprives his book of critical or expository value.

The Analogies of Being, as embodied in and upon this Orb shown to be the only Inductive Base of Divine Revelation, and from which is now defined and laid down the Cardinal Laws and Primary Relations of Relative Being, through which alone God reveals Himself enthroned in the Temple of Infinite Being. By JOSEPH WOOD. (London: Frederick Farrah.) We have quoted the full title of a book worthy of a place in Professor De Morgan's "Budget of Paradoxes." Mr. Wood has given himself up to ontological speculation, and this confused and unintelligible book is the result. One quotation must suffice from this store of eccentricities. Mr. Wood tells us that "it is the fact of the "material vesture possessed by every inorganic and "organic form being momentarily replaced and renewed "before our eyes, which constitutes both the fact and "the evidence of their immutable existence, *thus con-* "*firming* (the italics are ours) *the original primeval con-* "*ception or idea transmitted to us by the patriarchs and* "*prophets, that creation is simply the vital function of* "*eternally continuing that which is already in exist-* "*ence.*" If we might do so without profanity, we should like to suggest to this philosopher the use of a dictionary and grammar; the very title-page indicates his need of both.

The Daily Prayer Book for the Use of Families. By ROBERT VAUGHAN, D.D. (London: Jackson, Walford, and Hodder.) In seeking to provide a manual by which the conduct of family worship may be more profitable, Dr. Vaughan has rendered one of those practical services which are not the less valuable because they attract comparatively little attention. The reward which a man seeks for such a work is not fame, but usefulness. As Dr. Vaughan himself truly says, "This is not a subject "on which to indulge in the ambition of authorship. "To be conscious of rendering daily aid to devout "thought and feeling in many Christian families, would "be to me a richer satisfaction than I could hope to "derive from any other use of my pen." We sincerely trust that his fullest expectations will be realised, for certainly he has spared no pains to secure the end which he seeks. These devotional exercises are arranged for twelve weeks. We have a portion of Scripture and a prayer for each morning and evening, the former generally supplying, in a very simple and beautiful manner, the material of the petition in the latter. Varied and comprehensive in their range, full of touches of deep and unaffected spiritual feeling, direct and yet reverent in manner, these prayers will be invaluable to those who feel their need of such help, and to others may serve to indicate how very profitable these acts of family worship may become, when they are conducted with that care and wisdom which they require. We fear it is true that "in many households this daily service be- "comes very monotonous and wearisome, in place of "awakening interest and ministering to edification." Dr. Vaughan's admirable book will serve, if wisely used, to change this state of things, and to convert what is often a weariness into an enjoyment and a blessing.

MUSICAL MAGAZINES.

The January and February numbers of *Hanover Square* (Ashdown and Parry), and the first number of *Exeter Hall* (Metzler), are before us. Both are shilling magazines, the first taking its name from the "local habitation" of its publishers, the latter from the character of the music which it is proposed to introduce in it. There is nothing worthy of special remark about the current issue of *Hanover Square*. It opens with a brilliant instrumental piece by the editor, Lindsay Sloper, and contains, besides, two vocal and one instrumental piece. *Exeter Hall* is a most welcome addition to our sacred collection. A new hymn, "My Jesus as thou will," by Mr. C. E. Willing, makes a beautiful quartett. The vocal solos strike us as being without character. "Sunday evenings at the harmonium" is a good feature in this magazine, and the selection of pieces for adaptation is excellent. Wishing to avoid the use of a cant expression, we nevertheless feel convinced, and must remark, that this magazine meets a most distinct want, and should certainly prove a success.

LITERATURE, SCIENCE, AND ART.

The Rev. Henry Ward Beecher is writing "A Life of Christ."

Mr. Thomas Carlyle is said to be engaged on a work of an "autobiographical character."

It is proposed to form a Semitic department in the British Museum; and there seems every likelihood that the scheme will be favourably considered by the trustees of that institution.

The third and fourth volumes of Mr. Kinglake's "History of the Crimean Campaign" will be published shortly by Messrs. Blackwood; who have also in the press the completion of Mr. Worsley's translation of "The Iliad of Homer" in the Spenserian stanza, by Professor Conington.

Mr. Thomas Landseer, Mr. George D. Leslie, and Mr. William Q. Orchardson, have been elected associates of the Royal Academy. Mr. Landseer is an engraver.

The Free Grammar-school at Nottingham has received from the firm to which Mr. George Moore belongs 1,500*l.* to found a scholarship for one of the universities, to be called the "Copestake and Moore scholarship."

The *Star* reports that Mr. Gladstone, M.P., is preparing, and has in a forward state for publication, a work on Greece and Phœnicia.

At an Oxford University Convocation, on Tuesday, 360*l.* was voted for the purchase of Samaritan MSS.

The *London Student*, a new monthly magazine, is to appear in April. It will aim at supplying a link of connection between the different London colleges, and will also contain a chronicle of any occurrences in the London university or college world which London students might desire to hear of, and thus afford them the means of knowing more of each other and of their teachers. The magazine will be under the editorship of Professor J. R. Seeley, of University College; Dr. Headland, Professor of Materia Medica at Charing-cross Medical College; and Mr. J. W. Hales, late Fellow of Christ's College, Cambridge.

Miscellaneous News.

PARLIAMENTARY REPRESENTATION FOR SCOTLAND.—A metting called by the Lord Provost of Edinburgh, of the inhabitants of that city and others interested in securing adequate representation for Scotland, in the House of Commons, was held in the Music-hall on Monday. The meeting was largely attended. The first resolution, which affirmed that the share of representation assigned to Scotland, in proportion to other divisions of the kingdom, whether viewed with reference to their respective population or their contributions to the Imperial Revenue, is much too small, was proposed by Mr. D. M'Laren, M.P. Other resolutions in support of the object of the meeting and demanding fifteen additional members for Scotland were also passed, and the Lord Provost was authorised to sign on behalf of the meeting a petition embodying the resolutions. It was also resolved that copies of the resolutions should be sent to the counties and burghs in Scotland for support.

FORTIFYING POLICE-STATIONS.—The Government have determined to fortify the police-stations in London, it being the preliminary step to a scheme of general fortification of all the police-stations and barracks in the United Kingdom. The head-office of the metropolitan police-force at Scotland-yard will be the first to be placed in a state of defence; and with this object the eminent firm of Messrs. Clarke and Co., Rathbone-place, Oxford-street, are manufacturing bullet-proof iron shutters for the windows of the station. The shutters will be so constructed that they can be closed almost instantaneously, and an apparatus adjusted inside which will make them proof against any fusillade of small arms. The doors, it is surmised, will be similarly protected. When all the stations in the metropolis and suburban districts are provided with the ball-proof shutters, the stations and barracks of the police in Ireland, it is stated, will next be placed in a state of defence.

THE MISSING CLERGYMAN.—Public attention is much drawn to the circumstances attending the disappearance of the Rev. B. Speke, for whom 500*l.* is unavailingly offered. The story, so far as is known, has lately been brought before the public in a connected form. On Wednesday, the 8th of January, Mr. Speke left the Chard station, in Somersetshire, on the South-Western line, in order to be present at the marriage on the following day of a friend in London. He intended apparently to have returned home immediately after the marriage, for he took a return-ticket, and ordered his groom to be in waiting

for him at the Chard station on the evening of that day. On arriving in London, he drove to the house of his brother-in-law in Eccleston-square, dismissed his cab, and after a few minutes' conversation with one of the servants, who had been brought up in his parish, went out, telling the footman that he was going to buy a new hat, to call at half-past six upon a young man whom he had apprenticed in London, and to dine out at seven. He bought a hat in Warwick-street, and left the shop at half-past five o'clock, requesting that the hat might be sent home at a quarter to seven; repeating here, too, that he was going out to dine. From that hour to this he has been lost sight of. No trace of him can be found after he left the hatter's shop. At half-past seven his old hat, bearing the marks of ill-usage, was picked up by a workman in Birdcage-walk. These two hours contain the undisclosed secret of his fate. What then befel is matter of pure conjecture. It is surmised that he intended to call at the National Education Society's Office, Westminster, but he did not go there.

Gleanings.

A cotton mill at Bakewell, Derbyshire, was destroyed by fire on Friday; estimated loss 13,000*l*.

The month upon which we have just entered contains five Saturdays—a singularity which has not occurred in any February these score of years.

The Masonic brotherhood of Philadelphia are about to build a granite structure 250 feet long by 150 feet wide, with a tower 300 feet in height. It will cost nearly 1,000,000 dollars.

New Blackfriars-bridge was begun little more than two years since, and another year, it is thought, will certainly see it finished—indeed, at a pinch it might be used as a thoroughfare for foot passengers as early as next June or July.

A boys' beadle has been appointed in Birmingham, in imitation of a course previously taken in London, to look after the neglected children of the streets, and have the most deserving cases admitted to industrial schools.

A RELATIVE OF NOTE.—A couple of children were boasting of their respective relatives; one of them, a little girl of five years, being hard pressed, reflected a moment and then triumphantly exclaimed, "Well, anyhow, my aunt Susan can take all her teeth out and put 'em back ag'in, and that's mor'n any of your relations can do!"

DIFFICULTIES AT THE BAR.—A good story is going the round of the Chancery Bar. An eminent counsel recently spoke for two hours before one of the Vice-Chancellors, and the proceedings were reported *verbatim* by a shorthand writer. It appears from his notes that the judge interrupted the barrister precisely one hundred and thirteen times—almost exactly once in every minute.

A new plan has been adopted at Cheltenham, in order to avoid the answering of the door, which leaving cards after a party necessitates. A chair, with a large china bowl on it, is placed either in the porch or just within the hall door, which is left half-open, and the visitors content themselves with putting their cards in the bowl, without so much as ringing the bell.

FINE WRITING.—A Kendal paper, describing the proceedings connected with the return of Mr. Lowther as member for Westmoreland, concludes with the following fine sentence:—"These formalities being concluded, they were followed by another burst of applause, intermingled with loud cheering, and the clanging of the Appleby bells, whose runic rhymes just at the time were wafted upon a congratulatory zephyr into the room, and for several seconds added a pæan to the harmony of the people."

A RETORT.—The readiness of the Hebrew race in finding specious answers to the complaints of those who deal with them, was never better exemplified than in an instance which lately came to my knowledge. An eating-house keeper of that persuasion sells soup at a penny a basin. A customer having consumed his basinful, complained that he had not had his pennyworth—the soup was bad, and he had found in it a piece of worsted stocking. Isaac retorted, "D'ye think we can put bits of silk stocking in soup at a penny a basin?"—*Once a Week*.

RAISING THE WIND.—An anecdote is told of an eminent judge now dead. While a junior he had to speak of some questionable proceedings, and said, 'Gentlemen of the jury, the defendant has been amusing himself by flying kites."—"Doing what?" said the judge. "Flying kites, my lord; putting his name to accommodation bills."—"Why are they called kites?"—"Why, my lord, there is a connection between the schoolboy's kite and the wind; only, in one instance, the wind raises the kite; in the other, the kite raises the wind."

BURIAL OF A DEFUNCT NEWSPAPER.—The Berlin journals give an account of a curious ceremony of the burial of the *Police Gazette* in that city. Letters announcing the decease of that journal were sent to a number of persons connected with the press and their friends. The funeral procession started from the printing-office, preceded by a band of music, to the place of interment. Compositors dressed in black paper carried the body. A humorous funeral oration was then pronounced, after which the journal was plunged into a tub of printer's ink, and so buried.

ANECDOTE OF CHARLES DICKENS.—The *Boston Commonwealth* relates the following story of the great English novelist:—"A lady of Charleston, a great admirer of Mr. Dickens's writings, but unfortunately paralysed in her limbs from an accident so that she cannot walk, wrote to Mr. Dickens to ask if the doors of the Temple could be opened to her earlier than the usual hour, that she might be lifted into the hall unobserved by other attendants upon the readings, mentioning to him her infirmity of limbs. Mr. Dickens sympathisingly and gratefully acknowledged the note, gave the requisite order for the lady's accommodation, and claimed the honour of presenting her, besides, with complimentary tickets of admission."

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap 32, for the week ending Wednesday, Feb. 5.

ISSUE DEPARTMENT.

Notes issued	£35,642,785	Government Debt	£11,015,100
		Other Securities	3 981 900
		Gold Coin & Bullion	20,642,785
	£35,642,785		£35,642,785

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£14,068,246
Rest	3,326,913		
Public Deposits	4,110,387	Other Securities	16,413,736
Other Deposits	20,949,243	Notes	11,963 405
Seven Day and other Bills	648,298	Gold & Silver Coin	1,112,419
	£43,587,836		£43,587,836

Feb. 6, 1868. FRANK MAY, Deputy Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—HOPE FOR ALL.—Whatever their ailments none need despair of being cured until they have tried these estimable remedies. Whether the disease be internal or external, spontaneous or the result of violence, if a cure be possible Holloway's medicaments will effect it. The severity or duration of the malady is no bar to the successful influence exerted by these twin medicines, which cleanse, purify, and invigorate every solid and fluid in the body and completely renovate the digestion. These render every organ of secretion healthy. These admirable antidotes to disease act immediately on the absorbent system, lungs, heart and circulation, whereby they invariably give energy, tone, and vigour to all the natural functions of life.

Births, Marriages, and Deaths.

BIRTHS.

JENKINS.—January 30, at Aberdare, the wife of the Rev. D. M. Jenkins, of a son.

SELBIE.—January 31, at Salford, the wife of the Rev. R. W. Selbie, B.A., of a son.

MARRIAGES.

IREDALE—TRAVIS.—January 25, at the Congregational church, Square-road, Halifax, by the Rev. Benjamin Bond, Mr. Alfred Iredale, to Miss Catherine Travis, both of Hipperholme.

CRACKNELL—JAMES.—January 27, at the Congregational chapel, Manningtree, by the Rev. T. S. King, Mr. Samuel Cracknell, of Wix, to Susannah Elizabeth James, of Motley, Essex.

ROWE—BRIMBLE.—January 28, at Arley Chapel, Bristol, by the Rev. R. E. May, assisted by the Rev. S. Hebditch, Martin, eldest son of Mr. Richard Rowe, of Kingsdown-parade, to Anne, only daughter of Mr. John Brimble, of Whitchurch, near Bristol.

ACKROYD—WHITELEY.—January 29, at Zion Chapel, Bradford, by the Rev J. P. Chown, Mr. Isaac Ackroyd, of Horton, to Miss Rhoda Whiteley, of Bowling.

FLACK—RING.—January 30, at the Independent chapel, St. Nicholas-street, Ipswich, by the Rev John Raven, Mr. Israel Flack, to Miss Sarah King, both of Ipswich.

BODEN—WAUGH.—January 30, at James-street Chapel, Blackburn, by the Rev. J. B. Lister, assisted by the Rev. B. Waugh, Oswald Boden, Esq., Cornbrook Park, Manchester, to Jane, elder daughter of Mr. Waugh, Blackburn.

CRABTREE—NOBLE.—January 30, at Westgate Chapel, Bradford, by the Rev. J. Bloomfield, Mr. Samuel Crabtree, to Miss Elizabeth Noble, both of Allerton.

ALGIE—WALKER.—January 31, at Baillieston, Old Monkland parish N.B, by the Rev T. W. Medhurst, Baptist minister, of Glasgow, assisted by the Rev. — M'Intyre, United Presbyterian minister, of Baillieston, Mr. John Algie, of Newport, Monmouthshire, to Miss Catherine Walker, of Baillieston.

WATKINSON—WEBSTER.—February 1, at the Wesleyan Association chapel, Croft-street, Bradford, by the Rev. Samuel Bowman, Mr. Frederick Watkinson, of Calverley, to Miss Sarah Webster, of Eccleshill.

GOODESSON—DARLING.—February 2, at the Baptist chapel, King's-road, Reading, Mr. J. G. Goodesson, to Hephzibah, fifth daughter of Mr. Joshua Darling, of Howard-street.

HURN—MADDISON.—February 3, at the Wesleyan Association chapel, Croft-street, Bradford, by the Rev. S. Beavan, Mr. James Hurn, of Bradford, to Miss Emma Maddison, of Horton.

WOODCOCK—SNOWDON.—February 3, at Queen-street Chapel, Leeds, by the Rev. William Thomas, Mr. George Henry Woodcock, to Mary Ann, daughter of Mr. John Snowdon, both of Leeds.

SLATER—WAITE.—February 5, at Myrtle-street Chapel, Liverpool, by the Rev Hugh Stowell Brown, the Rev. George Slater, pastor of the Congregational church, Tetbury, to Mary Kendall, only daughter of the Rev. J. J. Waite, Hereford.

BUCK—BANKS.—February 5, at the Congregational church, Woodford, by the Rev. E T. Egg, Alfred, youngest son of Cornelius E. Buck, Esq., of Beech House, Chingford, Essex, and Paternoster-row, to Eliza, eldest daughter of F. W. Banks, Esq., of Warstone-lane, Birmingham, and niece of J. Crawley, Esq., the Larches, Woodford, Essex.

McDONALD—HALLETT.—February 6, at Salem Chapel, East Budleigh, Devon, by the Rev. William Marshall, Tetley, Mr. Colin McDonald, to Miss Elizabeth Hallett, Otterton.

DEATHS.

STRODE.—January 19, William Strode, Esq., of Heather Bank Weybridge, Surrey, and St. Martin's-le-Grand, in his fifty-first year.

HOLMAN.—January 28, at Sudbury, Suffolk, Maria, the last surviving daughter of the late John Holman, Esq, of that place, aged eighty-two

LANE.—January 31, suddenly, at Colne, Lancashire, at the residence of her son-in-law, the Rev. J. H. J. Taylor, Eliza, relict of the late Mr. John Lane, of Thornbury, Gloucestershire.

DOBELL.—February 1, at Craven-place, Maidstone, after a few days' illness, Mr Frederic Dobell, in the forty fifth year of his age. For many years an invaluable member and officer of King-street Church (Mr. Donney's), his loss will be severely felt by minister and people, while a widow and nine children are left to bewail the sudden removal of a most amiable and devoted husband and father.

SPICER.—February 2, at Essenden House, Ryde, Elizabeth Anne Spicer, of Sydenham Villa, Croydon, greatly beloved and deeply lamented. Her end was peace.

FIDEL.—February 3, at Faringdon, Berks, Sarah, widow of the late Mr John Fidel, aged eighty-six years.

WILTSHIRE.—February 3, at Silver-street, Enfield, Georgina Emily, the beloved daughter of George and Sarah Wiltshire, aged sixteen months.

Markets.

CORN EXCHANGE, LONDON, Monday, February 3.

There was a moderate show of English wheat to this morning's market, but the condition was so bad and the quality of the bulk of it so inferior, that up to a late hour very little had been taken off the stands; only the best picked samples were selected, at about the current rates of this day se'nnight. Foreign met a quiet demand on late terms. Barley firm. Beans and peas quiet. The arrivals of foreign oats for the week are small, but the show of granaried parcels has been good. The demand for this article has not been active, but necessitous buyers have in some instances been compelled to pay an advance of 6d. per qr. on the prices of this day week in order to supply their wants.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red, old	72	to 76
Ditto new	66	75
White, old	75	82
,, new	67	78
Foreign red	69	74
,, white	72	78
BARLEY—		
English malting	35	36
Chevalier	39	47
Distilling	37	41
Foreign	35	37
MALT—		
Pale	—	—
Chevalier	—	—
Brown	50	57
BEANS—		
Ticks	40	43
Harrow	41	44
Small	—	—
Egyptian	42	43
PEAS—		
Grey	42	to 44
Maple	46	47
White	46	48
Boilers	46	48
Foreign, white	46	47
RYE	48	48
OATS—		
English feed	26	33
,, potatoe	30	35
Scotch feed	—	—
,, potatoe	—	—
Irish black	24	27
,, white	24	27
Foreign feed	24	28
FLOUR—		
Town made	60	64
Country Marks	50	52
Norfolk & Suffolk	49	50

BREAD.—LONDON, Saturday, February 1.—The prices of wheaten bread in the metropolis are from 10d. to 10½d.; household ditto, 7½d. to 9½d.

METROPOLITAN CATTLE MARKET.

MONDAY, February 3.—The total imports of foreign stock into London last week amounted to 1,930 head. In the corresponding week in 1867 we received 6,205; in 1866, 7,059; in 1865, 6,573; in 1864, 2,021; in 1863, 2,149; in 1862, 821; and in 1861, 1,221 head. The supply of foreign stock here to day was limited. The demand, however, ruled heavy, and the quotations had a drooping tendency. Fresh up from our own grazing districts, the receipts of beasts was moderately good, and in prime condition. The supplies from Ireland and Scotland were rather limited. For all breeds the demand ruled heavy, at a decline in the quotations, compared with Monday last, of 2d. per 8lbs. The best Scots and crosses sold at 4s 10d per 8 lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,500 Scots and crosses; from other parts of England, 700 various breeds; from Scotland, 342 Scots and crosses; and from Ireland, 170 heifers, cows, &c. Notwithstanding that the supply of sheep was moderate, sales progressed heavily. In prices, however no quotable change took place, the top figure for Downs and half breds being 5s. per 8 lbs. There were a few lambs on offer at late rates, viz, from 35 to 37s per head. The few calves in the market changed hands slowly at last week's currency, viz, from 4s 4d. to 5s. 6d. per 8 lbs. In pigs the supply of which was good, very little was passing, on former terms. The highest price was 4s. 2d. per 8 lbs.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3 2	to 3 4	Prime Southdown	4 10	to 5 0
Second quality	3 6	3 10	Lambs	0 0	0 0
Prime large oxen	4 0	4 6	Lge. coarse calves	4 4	4 8
Prime Scots, &c.	4 8	4 10	Prime small	4 10	5 6
Coarse inf. sheep	3 4	3 8	Large hogs	3 4	3 8
Second quality	3 10	4 2	Neat sm. porkers	3 10	4 2
Pr coarse woolled	4 4	4 8			

Suckling calves, 22s. to 26s.; and quarter-old store pigs, 23s. to 26s. each.

NEWGATE AND LEADENHALL, Monday, February 3.

Full average supplies of meat are on sale here. On the whole the trade is heavy, and the quotations are barely supported. Last week's imports into London were 44 packages from Hamburg, 26 from Bremen, 14 from Harlingen, 10 from Ostend, and 15 from Rotterdam.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	2 10	to 3 2	Inf. mutton	2 10	3 8
Middling ditto	3 4	3 6	Middling ditto	3 10	4 0
Prime large do	3 8	4 0	Prime ditto	4 2	4 4
Do. small do.	4 2	4 4	Veal	3 10	4 6
Large pork	2 10	3 4	Lamb	0 0	0 0
Small pork	3 8	4 4			

COVENT GARDEN MARKET, LONDON, Saturday, Feb. 1.—Foreign imports continue heavy. A good demand still exists for cucumbers, but other forced produce remains at former quotations. French goods include lettuces endive, a paragus, and artichokes. Pears comprise Ne Plus Meuris, Easter Beurré, and Jean de Witte. St. Michael oranges are still arriving in fine condition. The supply of chesnuts is but limited. Spanish chesnuts for planting are now at their best, and realise about 10s. per bushel. Spanish hazel nuts for planting fetch 16s. per bushel. Potatoes have not altered in price since our last report. Flowers chiefly consist of orchids, cyclamens, Chinese primulas, pelargoniums, mignonette, early tulips, hyacinths, poinsettia pulcherrima, and roses.

BOROUGH HOP MARKET, Monday, Feb 3.—The continued inactivity of our market has had the effect of depressing prices, and ordinary middling and low samples are quoted a shade easier, while fine descriptions barely retain recent values. Foreign markets exhibit much heaviness, and a disposition is everywhere shown to meet buyers in prices. New York advices to 22nd ult. report the market a little firmer, but a decided improvement is not looked for until the imports fall off materially. Mid and East Kent, 6*l*, 7*l*. 10s., to 9*l*.; Weald of Kents, 5*l*, 5*l*. 15s to 6*l*. 10s.; Sussex, 4*l*. 15s, 5*l*. 5s., to 5*l*. 15s.; Farnhams 7... 7*l*. 15s., to 9*l*.; yearlings, 4*l*, 4*l*. 10s., to 5*l*. The importations of foreign hops into London last week consisted of 63 bales from Antwerp, 13 Boulogne, 239 Dunkirk, 135 Hamburg, 571 Bremen, 76 Ostend, and 146 bales from Rotterdam.

PROVISIONS, Monday, Feb. 3.—The arrivals last week from Ireland were 1,503 firkins butter, and 3,891 bales bacon; and from foreign ports, 21,069 casks, &c., butter, 622 bales bacon. For prime Irish butter, which is very scarce, the demand is good, and 116s. to 120s. made for select parcels of

Clonmels and Carlows. Foreign met a good sale; best Dutch advanced 4s. to 6s. per cwt. Bacon being pressed for sale, prices declined about 2s. per cwt, sales of best Waterford made at 54s., free on board.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Feb. 3.—Full supplies of potatoes are on sale at these markets The transactions have been on a moderate scale, at our previous quotations. Last week's imports into London consisted of 52 sacks from Boulogne, 3 baskets from Amsterdam, 1,136 sacks Dunkirk 4 casks 2 bags Rotterdam, 60 tons Rouen, 90 tons Havre, and 17 tons 4 sacks from Caen. Regents, 120s to 170s per ton; flukes, 130s. to 170s.; rocks, 100s. to 130s; French, 90s. to 130s.

SEED, Monday, Feb. 3.—There was a fair quantity of English red cloverseed offering of a very varied character, and prices ranged from 54s. for brown-coloured samples up to 72s. for good, and as high as 84s for purple and strong-coloured samples. White clover-seed ranges from 68s to 84s. per cwt, according to quality. Old foreign red qualities were offering at low rates, good new at 54s. to 56s. per cwt Trefoils were held on former terms, but demand was not active. English rapeseed was scarce and dear. Spring tares are more inquired for, and would command fair prices.

WOOL Monday, Feb. 3.—There has been rather more doing in the English wool market, at the fall in values lately reported. The export demand continues nominal, but the supply on offer is extensive, and of fair average quality.

TALLOW, Monday, Feb. 3.—The market is flat. P. Y. C. on the spot being quoted at 42s. to 43s. 3d. Town tallow 41s. 3d. net cash.

OIL, Monday, Feb. 3.—The market for linseed oil has ruled quiet; and prices have had an upward tendency. Rape oil has been in improved request, at enhanced rates. A very large business has been concluded in cotton oil, at prices ranging from 38*l.* to 40*l* for London. Olive oils have been held more firmly. Cocoanut and palm oils have ruled quiet.

COAL, Monday, Feb. 3.—Market heavy, at a reduction on last day's rates Wallsend Hetton's 18s., ditto Haswell 18s., ditto Braddylls Hettons 16s., ditto Hetton Lyons 15s. 3d., ditto Original Hartlepool 18s., ditto East Hartlepool 17s., ditto Kelloes 15s. 9d., Eden Main 15s. 9., Holywell 15s. 6d., Hartley 15s 6d, Turnstall 15s. 3d. Fresh ships 34; left from last day 24—total 58. Ships at sea, 35.

Advertisements.

THE REV. JAMES JEFFERIS, LL.B., of Adelaide, South Australia, WILL (D.V.) PREACH in WESTMINSTER CHAPEL, near Buckingham Palace, on SUNDAY EVENING next, February 9th. Divine Service will commence at half-past Six o'clock.

UNITED SUNDAY CLOSING ASSOCIATION.

FRIENDS of RELIGION and TEMPERANCE, please to HELP us generously and promptly, in order to CARRY Mr. JOHN ABEL SMITH'S AMENDED BILL INTO LAW.

JOHN GARRETT, D.D., Chairman, &c.
14, Salisbury-square, London, E.C.

HANNAH-STREET CONGREGATIONAL CHAPEL, CARDIFF.

Cardiff is the most rapidly increasing town in South Wales. In the year 1800, the population was under 2,000, now the town and its suburbs number at least 60,000 people, three-fourths at least of whom are English The religious accommodation hitherto provided by the English Congregationalists for the spiritual necessities of the population hardly amounts to 900 sittings. To assist the noble efforts put forth by other denominations to provide religious instruction for the densely populated districts of the docks, the Rev. John Davies, minister of the Welsh Church meeting at Mount Stuart Chapel, together with a few other friends, formed an English Church in a hired room. For three years, the effort to obtain a site for a permanent and a suitable place of worship proved fruitless. At last a success, but a costly success, rewarded the unwavering faith of the few members. On the 11th day of June, 1867, the foundation stone of the new chapel was laid by H. O. Mills, Esq., Bristol, in the presence of Samuel Morley, Esq., Revs H. Richard, J. C. Gallaway, M.A., of London, and others. The site, chapel, legal expenses, &c., will amount to 3,860*l*., 1,800*l*. have already been given or promised. A more deserving case can hardly be submitted to the kind consideration of the Christian public. The effort to provide English places of worship in Wales would be promptly and liberally encouraged were the urgency of the demand and the difficulties in the way thoroughly understood by English Christians.

Any donation, however small, in aid of the above chapel will be gratefully received and duly acknowledged by the Rev. John Davies, Mount Stuart, Cardiff.

THE ROYAL JENNERIAN and LONDON VACCINE INSTITUTION.

The ANNUAL MEETING of this Institution will be held on TUESDAY, the 11th day of February, 1868, at the INSTITUTION, No. 37, WORSHIP-STREET (late 18, Providence-row), Finsbury square, E.C., at Four o'clock p.m., when the Report will be read.

Donations will be received by the Honorary Secretary, M. Dolan, Esq., at the Vaccine House (as above), or by Dr. Epps, the Medical Director, No. 69, Great Russell-street, Bloomsbury, W.C.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.

Twenty eminent Physicians and Surgeons give their services gratuitously. Patients are admitted free.

A WARD is CLOSED for want of Funds. £2,000 would complete the purchase and furnishing of the New Hospital and provide treble the number of FREE BEDS for the SICK POOR.

F. SMITH, Esq, Hon. Secretary.
GEORGE REID, Secretary.

NEW COLLEGE, London.—Candidates seeking admission in September next as Students for the Ministry are reminded that their applications should be sent in as soon as convenient.

All necessary information may be obtained from the Secretary, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

LLANDAFF HOUSE, CAMBRIDGE.
Principal—W. H. F. JOHNSON, M.A. Trin Coll.

Pupils are prepared for Business, the Professions, and the University. Applications for terms to be made to the above address.

N.B.—During the last six years, *fifty-one* Certificates have been obtained by Pupils who have passed the Cambridge Local Examinations

DR. KEYWORTH, late Lecturer on Physiology at Sydenham College, has a VACANCY for a MEDICAL PUPIL. He must be well educated, and of correct and gentlemanly habits. The highest references will be given.

For terms &c., apply to Dr. J. W. Keyworth, Birmingham.

TETTENHALL PROPRIETARY SCHOOL.

MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.

HEAD MASTER: Rev. ROBERT HALLEY, M.A.
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TERMS:

For Pupils *entering under* 14 years of age, 50 guineas.
For Pupils *entering above* 14 years of age, 60 guineas.

The Next TERM will COMMENCE on Saturday, the 25th January.

SHORTHAND.—PITMAN'S PHONOGRAPHY.—Phonography is taught in Class, at 7s. 6d.; or Private Instruction given, personally or by post, for £1 1s. the Perfect Course of Lessons.

London: 20, Paternoster-row, E.C.

WANTED, a YOUNG LADY, who is thoroughly competent to give instruction in all the branches of a solid and polite English education. A knowledge of the British or Colonial system desirable. A Nonconformist preferred.

Address, stating age, experience, and salary (which must be moderate) to Alpha, Bachelor's Library, Dover.

WANTED, in a respectable Tradesman's Family, a GOVERNESS to instruct Two Girls, aged Twelve and Fourteen, in English, French, Music, and Drawing. A member of a Congregational Church preferred.

Address, with references and salary, P. S., care of Mr. Mullock, stationer, Newport, Mon.

THE NONCONFORMIST.—BACK NUMBERS WANTED.

No.	1105	Jan. 9th, 1867.
,,	1112	March 6th, ,,
,,	1113	,, 13th ,,
,,	1114	,, 20th ,,

Address, the Publisher, 18, Bouverie-street, Fleet-street, E.C.

THE FIRST VOLUME of HANBURY'S MEMORIAL is WANTED by the Committee of the Congregational Union. Copies presented, or for sale (5s. each), to be forwarded to the Office, 18, South-street, Finsbury.—ROBERT ASHTON, Secretary.

TO PARENTS and GUARDIANS.—WANTED, a YOUTH as an APPRENTICE to a Watch Maker and Jeweller.

Apply to Mr. E. Stow, 4, Camberwell-green, Surrey.

A COMFORTABLE and QUIET HOME for an Elderly Lady or Gentleman is offered, on moderate terms, in a Minister's Family. The Town, pleasantly situated in one of the Midland Counties, is connected by rail with the Midland, Great Northern, and North-Western lines. References exchanged.

Address, E. M. C., 16, Fish-street-hill, London, E.C.

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COOPER COOPER and CO. beg to intimate that they are now SELLING TEA of this year's growth, 1867 8. This is the first picking (the May picking of the present year), and it unquestionably the finest tea the world produces.—50, King William-street, London-bridge, and 63, Bishopsgate-street Within, London, E.C.

COOPER COOPER and CO., 50, King William-street, London-bridge, and 63, Bishopsgate-street Within, London, E.C., have determined to furnish a complete and satisfactory answer to the universal question, "Where can we get really good tea?" The recent reductions in the duty, coupled with an enormous increase in the imports, have made tea so cheap that the choicest black tea the world produces can be sold to the public at a price which is so low as to render the sale of inferior qualities unnecessary. When the best black tea can be bought at three shillings a pound, it does seem unwise to buy poor, washy, tasteless tea at a few pence a pound less money. Cooper, Cooper, and Co. have therefore resolved to avoid all second or third class tea, and to confine their business to high-class tea alone. It is well known that all high-class teas are those which are gathered in early spring, when the leaves are bursting with succulence: these are first-crop teas, full flavoured, rich, and juicy; whereas low price teas are gathered, or rather raked, from under the trees in autumn, when the leaves are withered, dry, and sapless. The difference between first crop teas and inferior descriptions is something marvellous when tasted side by side—the one brisk, pungent, and juicy; the other stale, flat, and insipid. There is a great difference even in first-crop tea, some chops possessing much more strength and a finer flavour than others. There are also several varieties, the most esteemed being Souchong, Moning, and Kyshow Congous. These three classes, when really fine, are beyond compare the best of all teas; and of these three Kyshow stands pre-eminent as a prince among teas. Now, it must not for one moment be assumed that the teas ordinarily sold bearing those titles are these teas, pure and simple in their integrity. A small portion of some of them is sometimes used in the manufacture of that incongruous mixture which is so frequently recommended by the unskilled and inexperienced dealer; but we venture to assert that pure unmixed tea can with difficulty be obtained even by those to whom price is no object. In fact, indiscriminate mixing of tea destroys those fine and subtle qualities which distinguish one growth from another, and it would not be more unwise to spoil vintages of choice wines by blending them together haphazard, and thus bringing the combination down to a dead level of mediocrity, that it is to ruin all distinctness of character by a heterogeneous confusion of qualities in tea; but as Cooper, Cooper, and Co sell no other article of any description, they are enabled to keep in stock every variety that is at all esteemed by connoisseurs, and to sell them in their integrity as imported from China.

Cooper, Cooper, and Co. claim for their system of business another feature, viz., that there can be no mistake in the price or quality of any teas bearing their name on the wrapper or parcel, as they pledge themselves to sell first-crop tea only at their warehouses.

There are eight classes of superior black tea, each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of three shillings a pound, and there is no better black tea. There are five classes of superior green tea; each of these Cooper, Cooper, and Co will sell pure and unmixed at one uniform price of four shillings a pound, and there is no better green tea.

LIST OF CHOICE TEAS—BLACK.

1. The finest Lapsang Souchong, 3s. a lb. This tea is exquisitively delicate in flavour, silky on the palate, and one of the finest teas ever imported into England.

2. The finest Moning Congou, 3s. a lb. This is ripe, lemon-melon flavoured tea, abounding in strength and quality.

3. The finest Kyshow Congou (the prince of teas), 3s. a lb. This is brisk, rich, true Pekoe Souchong-flavoured tea, perfect in strength, perfect in quality, beautifully manipulated, full of flower; a tea to sip, to dwell upon, to turn over on the palate as an alderman does his turtle; suitable for the drawing-room, the boudoir, the cottage, the palace, the toiling millions as well as the upper ten thousand; the former cannot drink a more economical tea, the latter, with all their wealth, cannot buy better tea.

4. The finest Assam Congou, 3s. a lb. This is very strong tea, of Indian growth, draws a deep red liquor, is very pungent, a little coarse, but drinks full in the mouth. It is quite a distinct class of tea, rather peculiar, and not appreciated by all; in fact, to like it requires an acquired taste.

5. The finest Oolong, 3s. a pound. This is high burnt, very pungent tea, and is an especial favourite with the tea-drinking public in America, among whom it is more esteemed than in England; in fact, the Americans drink hardly any other tea. It draws a pale liquor, and resembles green tea in many respects.

6. The finest Canton scented Pekoe, 3s. a lb. This is a fine, wiry leaf, strongly scented tea, of peculiar piquancy and sharpness of flavour, and is frequently used to fetch up the flavour of second-class teas. It is more frequently used as a curiosity, and as an experiment than by the tea-drinking public; it is, in fact, a fancy tea.

7. The finest Foo Chow scented Pekoe, 3s. a lb. This is a small, closely twisted leaf, scented with jessamine flower. When infused, it exhales a rich and fragrant perfume, which is perhaps less grateful to the palate than to the other senses.

8. The finest scented Caper, 3s. a lb. This is a small, shotty leaf, very compact and heavy, drinks very brisk and pungent. It is rather a plebeian tea, but is occasionally tried by diligent seekers after excellence, who at last settle down to the "Princely Kyshow."

No other price for black tea.

LIST OF FINE GREEN TEAS.

9. The finest Moyune Hyson, 4s. a lb. This tea is delicately fine. Its flavour resembles that of the cowslip, and the colour of the infusion is marvellously like cowslip wine. It possesses the finest flavour of all green teas. It is principally consumed in Russia.

10. The finest Young Hyson, 4s. a lb. This is a small, compact leaf, and the really fine (such as Cooper Cooper and Co. sell) is exceedingly strong, and of a very fine almond flavour.

11. The finest Moyune Gunpowder, 4s. a lb. This tea is much esteemed in England. It is brisk, high-burnt flavour, shotty in leaf, and heavy; it is not so fine or so pure in flavour as Hyson, but its great strength renders it a favourite with many.

12. The finest Ping Suey Gunpowder, 4s. a lb. This is very small in the leaf, very handsome and compact, resembles pin heads, but is not so pungent in liquor as Moyune Gunpowder.

13. The finest Imperial, 4s. a lb. This is a large knotty leaf tea, very strong, but not much in flavour; but when really fine is sought after by the curious.

No other price for green tea.

There are other classes of tea, but these are the choicest and best. Cooper, Cooper, and Co. recommend consumers to try the first four on the list—Souchong, Monong, Kyshow, and Assam. By having a small parcel of each of these they will be enabled to judge for themselves and select the flavour suitable to their taste, and then by sending for the one approved of by number, they may always rely upon having exactly the same character of tea.

Cooper, Cooper, and Co. sell any quantity, from a quarter of a pound upwards. They have original packages of all these teas—the black in chests of about ninety pounds; in half-chests, about forty pounds; and caddy boxes, holding about twenty pounds each. These are lined with lead, and will keep the tea good and fresh for a very long period. Cooper, Cooper, and Co.'s prices are for net cash only, without discount.

Cooper, Cooper, and Co., in offering teas at these prices, must rely for success on a very large amount of public support. They charge only a small commission on the prices actually paid to the importers, and rely on their thorough knowledge of the trade to select such teas only as the public will approve of; and they rely on the appreciation of the public to support their endeavours. Cooper, Cooper, and Co will charge threepence a package (of any size) for delivering their teas within five miles of the Royal Exchange, or at any of the railway stations in London, thus putting all (as an equality, those who send for their tea and those who require it sent.

As Cooper Cooper, and Co.'s prices are net at their warehouses, this system of charging for delivery cannot fail to approve itself to the public. If teas in small parcels can be delivered free at any distance there must be a proportionate profit charged for it, and this is charged on all the tea sold. Cooper, Cooper, and Co. make one uniform charge for delivery, as the expense to them is the same in delivering a small parcel of tea as a large one.

Cooper, Cooper, and Co. forward their teas to all parts of the world on receipt of Post-office orders or bankers' drafts for the amount, including threepence for delivery at the railway-station; but Cooper, Cooper, and Co. do not pay railway carriage. As their prices are fully ninepence a pound under the prices usually charged for teas of a lower character, the item of railway carriage cannot be of importance to those living in the country.

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